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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXV.

WOODSTOCK COLLEGE

1936

FOR CIRCULATION AMONG OURS ONLY

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IHS

"God Love You Dear"

(SAY A PRAYER FOR AN OLD FELLOW)

Whenever a dull day veiled the house
And we in our ways were sad;
A little old priest, a sweet old priest,
Was all of the joy we had.
We bantered him so for weaving his mind
Through the bulk of a bulging book,
But this dear old priest, this sweet old priest,
Was glad for the pains we took
In plaguing his soul and labelling odd
A "highly probable" view;
While a lingering smile, dear sweetness itself,
Flew out from his love to you.

But alas, for our joy when the Lord drew nigh,
To move His hand o'er his eyes;
He gave him the choke of battle
And the way the soldier dies:
With body wracked and blood aflame
In the press of a mighty grace;
A halting breath in a knotted frame
And the twist of death on his face.
Yet he never waved a finger for truce
As he held in his fist the pain,
Till the Lord had taken his buckler away
And led him to peace again.

But now that he's gone may the angels keep
The "Letters" and "Archives" bright,
For the sake of him who may not toil
In the house of his new delight;
Where Cherubim hear "God love you dear"
In "Company Quarters" once more,
And the three boy Saints are standing in line
Out in the corridor.

Reverend Timothy B. Barrett, S. J.

BORN, JULY 23, 1862 DIED, NOVEMBER 6, 1935

ENTERED SOCIETY OF JESUS, AUGUST 7, 1876

ORDAINED, JULY 26, 1891

The Woodstock Letters
VOL. LXV. No. 1.

FATHER TIMOTHY B. BARRETT, S.J.

Uncomprising loyalty to the Society, in which he labored for well-nigh sixty years, was conspicuous among the sterling virtues of Father Barrett. Zeal for its welfare, and above all for the sanctity of its sons, was in him a ruling passion, a holy ardor—if the phrase may be used of a man in whom self-mastery had become second nature. It is not without significance, therefore, that God called Father Barrett from the toil and perils of life's battle-field, on the Feast of the Saints of the Society. So loyal a follower of their virtues may well be a sharer of their triumph.

The subject of this sketch was born in Washington in 1862. Seventy years ago the national capital gave scant promise of growing into a beautiful city. Its "magnificent distances" were thinly populated. The survivors of that day will recall English Hill, Douglas Hill, and the region now included in the parish of St. Aloysius. There Timothy Barrett went to school.

In his eleventh year he began what now would be called high school studies. Gonzaga College was his *Alma Mater,* where he had his first lesson in Latin. He retained a lively memory of his school days, as he cherished admiration and affection for his master, Father Daniel Lynch. This excellent priest spent laborious days, not in the class-room merely, but in the sacred ministry. His activities made him a marked figure for the Catholics of that time. As a teacher,

it must be confessed, he was something of a *plagosus Orbilius*— a believer in the birch. The following episode was told the writer by Father Barrett. "Tim," said Father Lynch one day, confronting the apprehensive urchin, "I dreamed that I gave you a whipping." "It was no dream," replied the luckless Tim. However, it must have been fairly good pedagogy that sent to the Society lads like Aloysius Brosnan, Martin Hollohan, and Timothy Barrett. The last named certainly bore no malice, and wore in his last years the rosary that once hung from Father Lynch's cincture.

When he was fourteen years old, he went to Frederick, where the Jesuit novitiate stood until 1903. The two years of noviceship were followed by two more spent in study of the classics. In 1880 he went to Woodstock, where he passed three years under such masters of philosophy and natural science as Polino, Sestini, and Degni. After the three year course, traditional in Jesuit scholasticates, our graduate of twenty-one began his career as a teacher. The five years of this activity were spent in Boston. The present Boston College High School, on James Street, was at once a high school and a college in those days. There are men of eminence in civil and ecclesiastical life, who can attest the ability and enthusiasm of their youthful master in the study of Latin and Greek. Mr. Barrett was also moderator of dramatics, and his duties imposed no slight burden in the laborious hours they exacted.

The time had come for beginning the study of theology in immediate preparation for the priesthood. In recognition, no doubt, of his gifts and industrious use of them, superiors determined to send Mr. Barrett abroad. The place chosen was Innsbruck in the Austrian Tyrol. The seminary formed part of the nationl university, as its theological faculty. Here Mr. Barrett, besides learning German thoroughly, had

the advantage of following the lectures of men like Hurter, Stenrup, Straub, and Diederlack.

Ordained priest and his theological studies ended, Father Barrett returned to his province. In 1892, he was appointed to teach the first year of philosophy at Woodstock. In those days the classes were small, but Father Barrett abated nothing of his zeal and industry because his hearers were few. He took the same group through the three year course, and then went to Frederick for what is known among Jesuits as the "tertianship," or third year of probation. In this "school of the heart" he had the venerable and saintly Father Villiger as a guide.

In 1896 Father Barrett returned to Woodstock as professor of philosophy, and during the thirty-nine years he lived thereafter, Woodstock was his only home. Father Sabetti died in 1898, and Father Barrett was appointed to succeed him in the chair of moral theology. For sixteen years he spared no labor in the preparation of his lectures, or in replying to correspondents who sought his counsel in applying principles to cases. His interest was not confined to moral theology. In the realm of dogma his thorough knowledge was highly valued by his colleagues, who sought his opinion. He read widely in the history of the Society, and especially was he interested in the men and events that appeared in the story of his own beloved province. So comprehensive and minute was his acquaintance with the past, that he was rarely at a loss when questioned even about minor happenings. He was a mine of information about his own subject—moral theology. New legislation and old, decisions and decrees, he stored in the files of a memory at once capacious and retentive. Even after he gave up teaching, he relaxed nothing of his diligence. From time to time the publishers of the text-book he had revised after Father Sabetti died, desired that the work be

brought up to date. In consequence, to prepare the successive editions, he continued his study to the end. While he lay on the bed where he was to die, he opened a letter from his publishers. With a rueful smile, he said: "they are asking for another issue of the book."

In vacation time Father Barrett gave many retreats to priests and to religious. He was often asked to preach occasional sermons. The last of these was in his old parish church, of St. Aloysius, to mark the jubilee a year ago. This final effort was much liked by his hearers, especially by those who had known the worthy priests whom he eulogized. But it cost him excruciating pain, for his fatal malady was even then far advanced.

The year 1914 marked Father Barrett's retirement from teaching. He had become quite deaf, and to one whose mind was as active as ever, deafness was a sore affliction. However, it abated none of his cheerfulness, nor did it dull his interest in the life of the community. The office of spiritual director of Woodstock fell to his lot. Few men could be better endowed for such a charge. To wide knowledge, theological and ascetical, he added a ready sympathy which sustained the trust elicited from the young men who gave him their confidence. Familiarity with the history of the Society, an expert knowledge of its laws, and long practice in solving cases of conscience furnished him with an exceptional mental equipment for his new duties. An intense love for the Society, coupled with inflexible loyalty to its ideal of perfection, assured the soundness of his principles and the rectitude of his guidance. No human record can chronicle how many received light and courage from his direction during the past twenty-one years. But hundreds can testify that his life was an inspiration. The words "a model religious" are not always accurately applied, but they fittingly describe Father

Barrett. In externals his conduct was irreproachable. He was indeed a model of fidelity to rule, community discipline, and exact observance, while wholly free from the Pharisaism that parades its legalism. If not to offend in speech is to be a perfect man, as St. James says, then Father Barrett came as near perfection as is ordinarily possible for human imperfection. Virtue reveals itself—in a measure, at least—in outward behavior, and his virtue was both varied and true. The religious spirit, the devotion that yields to God the first place, was conspicuous in all he said or did. His self-effacement and humility rose far above the common, while his obedience was little short of heroic in its thoroughness. Through the weary months of physical suffering in his last illness, he was uncomplaining—cheerful even, with a good humor that masked his pain. His religious brethren had often remarked in him a detachment that had no thought or care for self. He had given all for love of his Divine Master. Life alone remained, and that too he now yielded. "Let my soul die the death of the just, and my last end be like to them."

R. I. P.

Editor's Note—The above account is now printed in consideration of Father Barrett who for many years was Editor of the *Woodstock Letters*. A more complete biography will be given in a later issue.

A. M. D. G.

HISTORY OF THE MARYLAND-NEW YORK PROVINCE

XVII

FORDHAM UNIVERSITY

REVEREND EDWARD I. DEVITT, S.J.

Fordham is situated at the northern extremity of Greater New York, on the line of the Harlem and New Haven Railroads, about nine miles from the Grand Central Station. Beyond it, a series of splendid municipal parks stretches for miles, and in close proximity to the College are the sections devoted to the great Botanical and Zoological Gardens.

The first official recognition of Fordham as a locality appears in letters patent issued by Governor Lovelace in 1673, granting the Manor of Fordham to John Archer, whose real name was Jan Arcer. He was not English, but Dutch. Jan's new possessions are described in the deed as "situated upon the main continent, lying to the eastward of the Harlem River, near unto ye passage commonly called Spiting Devil, upon which ye new Dorp or village is erected, known by the name of Fordham."

According to Scharf in his "History of Westchester County", this concession "included what is now known as Kings Bridge, Fordham, High Bridge, Belmont and Williams Bridge". Evidently the enterprising Jan did not stint himself in this instance nor did he fail to employ every legal device to insure his tenure of the property. Thus he was cautious enough to obtain a preliminary transfer from the Indians who posed as owners of the land. The curious document may be found in the Albany Deed Book V, No. III, pp. 127, 128. It begins with the usual prelude: "Be it known

unto all men by these p'sents that upon ye 28th day of September in the 21st year of ye Reigne of our Sovereign Lord Charles the Second, By ye Grace of God, of England, Scotland, France and Ireland King, Defend'r of the faith etc.", and then recites the names of a formidable number of chiefs who hand him over the several strips they are supposed to own. The nomenclature of the localities mentioned are unrecognizable today except perhaps "Muscota". The consideration is set down as "13 coats of Duffles (frieze), one half anchor of Rume, 2 cases of Brandywine, with several other small matters to ye value of 60 guilders wampum". Archer was generally known as "Jan Koopal", or John Buryall. He certainly deserved the title.

The estate was immediately divided into sections, one of which was known as Rose Hill. It was bought by the Corsa family and from them passed into the hands of John Watts. During the Revolutionary War it belonged to Robert Watts, whose daughter was the wife of Lord Sterling, a Major General under Washington. On the other hand, connected with the Watts family was a Colonel James De Lancey who in behalf of the Tories organized a Royal Refugee Corps which under the name of "The Cowboys" ravaged the neighborhood between Throggs Neck and the Harlem. Of course, after the War the Colonel withdrew to the British possessions.

In 1824, Rose Hill became the property of Elias Brevoort, and then of Horatio Shephard Moat, of Kings, who built the stone house which is now the office building of the College. The wooden farm house, occupied by the Watts family, served for many years as the College infirmary, and is credited with having sheltered Washington in his retreat to the Jerseys.

In 1813, after the Jesuits gave up the Literary Institute which they had established on what is now Madison Avenue, just back of the present Cathedral, there

was no Catholic collegiate establishment in New York until the time of Bishop Hughes. To supply the want, he purchased the Rose Hill Farm at Fordham in 1839, for which he paid $30,000, expending an additional $10,000 in adapting the old stone mansion for scholastic uses. On June 24, 1841, the college was formally opened, and the Reverend John McCloskey, who was subsequently Bishop of Albany, Archbishop of New York, and the first American Cardinal, was appointed President. The names of six students were inscribed on the rolls. Who they were, we do not know. Arrangements were also made to transfer to Fordham the Ecclesiastical Seminary which for some extraordinary reason Bishop Dubois had established at Lafargeville, a place which even today is only a post village of 400 inhabitants, and is located at the other end of the State. It is on the Chaumoriot River which empties into Lake Ontario near the present city of Watertown. On their arrival, or shortly after, the seminarians were lodged in a small stone house west of the main building. They were under the direction of the Rev. Felix Villanis.

Lafargeville was Bishop Dubois's third attempt at establishing a seminary. The first was in Nyack, but the building was burned down before it was occupied. At the time, the fire was thought to be a case of incendiarism. Then Cornelius Heany offered a plot of land in Brooklyn, but he refused to give title until the building was completed and naturally the beneficiaries demurred. Then the father of the famous New York artist, Lafarge, sold the diocese his estate on Lake Ontario, and a College was opened there on September 28, 1838, under the Presidency of the Rev. Mr. Guth. The staff consisted of the Rev. Messrs. Moran and Haas, with three lay professors. But there were only eight students; of course, that was insufficient, and the institution lived only a year. When transported to

Fordham, the number of students, theological and otherwise, was 14. Father Villanis was made Superior, but in 1842, he was replaced by Father Penco, who remained there till 1844. In 1843, there were 31 students of theology. With Father Penco were associated Father Borgna and Father Rainaldi, all of them Italian Lazarists. Their chief difficutly seems to have been to supply professors. They had only two when their students, whose requirements or deficiencies must have been of a most varied description, ran up to thirty.

In the register of the first school at Fordham, as supplied by the Catholic Almanac, occur the names of John Harley, who shortly after became the President of the institution; John J. Conroy, afterwards Bishop of Albany; James Roosevelt Bayley, who subsequently occupied the sees of Newark and Baltimore; Sylvester Malone, who all his life was a conspicuous figure in Brooklyn; and Francis P. McFarland, the third Bishop of Hartford.

In 1843, Father McCloskey was appointed Bishop of Albany, and the Rev. John B. Harley took his place as President of the College, but ill health soon compelled him to resign, and he was succeeded by the Rev. James Roosevelt Bayley, who built the Church and Seminary. But meantime the Bishop was dissatisfied with the general management of the establishment, and resolved to entrust it to the care of the Jesuits.

The most natural thing to have done in the premises would have been to appeal to the Jesuits of Maryland, but for some reason or other that did not recommend itself to the Bishop, and he addressed himself to a little group chiefly of French Jesuits, who had established a College in Marion County, Kentucky, some years before. In 1830, Bishop Flaget had invited them to take charge of a College, which he was about to begin in his episcopal city of Bardstown. They accepted and wrote to that effect, but their answer miscarried,

and the Bishop, concluding that his proposal had not been favorably received, made other arrangements. Meantime, four Jesuits, three of whom were priests, unaware of what had happened, set sail from Bordeaux, and, on their arrival at New Orleans in January, 1831, notified the Bishop that they were on their way to Bardstown. The situation was embarrassing for both sides; but, nevertheless, Fathers Chazelle and Petit were invited to come and assist in the new college at least till the end of the year. They would then in all probability have returned to New Orleans, had it not been for an unexpected event which happened, it is said, as an answer to a novena which the Bishop and the Jesuits made to St. Ignatius to extricate them from their difficulty.

Some years before that, the Reverend William Byrne, an old student of Mt. St. Mary's and also of St. Mary's Seminary in Maryland, had been courageous enough, or perhaps audacious enough to attempt an academy for boys at Mt. St. Mary's, in Marion County, Kentucky, eight years before the Bishop essayed the same thing in Bardstown. It is singular that the Marion County venture was not supported instead of cutting off its supplies by a new establishment, but the probability is that it was already going to pieces.

Father Byrne had purchased a farm on which there was an old distillery, long out of commission, and with this, as his sole equipment, he set to work to found an academy. He was the President and the whole Faculty, and was, besides, an itinerant missionary for the whole surrounding country. Money was scarce in those days, and the students paid their way in provisions, from their parents' farms, such as corn, hogs, potatoes, etc. Nevertheless, in spite of these primitive conditions and the repeated absences of the teaching staff, as well as three conflagrations, the school is

said to have been both prosperous and popular, but of course, that is romance. Father Byrne concluded, after some time, that the burden was too heavy even for him, and hearing of the two stranded Jesuits in Bardstown, he set out not only to secure their services, but to give them entire charge of the College. Their slight acquaintance with English made them hesitate, but that obstacle was overcome by having Father Byrne remain with them as nominal President for a year.

In September, 1832, came Father Harrisart and Father Fouché; and a little later the diminutive Father Legouais, who in course of time was to be conspicuous as the Spiritual Father of Fordham. With him was a Father Eugene Maguire who is described as a "Scot from Italy", and Father Gilles from Switzerland.

The diary in which all these details are scrupulously set down is in a microscopic but elegant chirography which requires a sharp pair of eyes to decipher, especially as the pages are now turning yellow with age. On the other hand it is a model for a Minister's Day Book in its attention to illuminative facts and its exquisite solicitude to express the most ordinary events in the choicest Latin. Thus we are told that "Rising was at 4 o'clock". Wednesday was *vacat.* with free walk, but there was reading at table; Father Maguire gave the *repetats* and Father Harrisart was bell ringer. On February 8th, Father Legouais began his Third Year and also filled the office of Socius to the Master of Novices. As there were but two novices the labor entailed cannot have been excessive. On the 3rd of June, we are told that *"nuntii allati sunt quod iterum exarsisset in Kentuckiana Provincia et in ipsa nostra vicinitate, terrificus ille cholera morbus qui jam anno proxime elapso Americam septentrionalem luctu et terrore repleverat".* Calomel was the chief specific employed in this pestilence, and the writer informs us

that it was "*Medicina ex hydrargyro fere composita*". Both Father Maguire, and the founder of the College, Father Byrne, fell victims to the plague.

It happened that Father Byrne had not transferred his property to the Fathers, and an amusing series of events occurred in consequence. His nephew, a Mr. Byrne, determined to seize the little estate; but in spite of all he could do, he was unable to get the requisite three commissioners to draw up the preliminary inventory. Again and again he made the attempt; sometimes only two were on hand; if there were three, one would go away, until finally, Squire Knott, the claimant's lawyer, deserted his client. Evidently, they did not want to lose the Fathers. Thus the matter dragged on until it finally came to court. Then adjournments were resorted to, and at last Mr. Byrne agreed to take his uncle's horse and drop the suit. After that, a few dollars of the dead man were unexpectedly discovered, and that started the contest anew, and when the plea was rejected an appeal was taken to Frankfort. Byrne could scarcely have won, for there is no further notice of it in the diary.

The little book teems with interesting facts that furnish precious material for future historians. Thus there is a description of the dramatic entertainment under the trees; the expulsion of some pupils for bringing in liquor; and the danger, at one time imminent, of a bloody feud between two parties of students, hot-blooded and independent young Kentuckians, who came armed for the fray. Even Father Petit's accident, when he was unhorsed in Beechfork and "*parum abfuit quin in aquis suffocaretur*", adds a human interest to the story. The accident was a great event in those simple days.

On November 20, 1833, we find the entry: "*porcis plurimis fatalis dies*". On December 30, when the Superior "*ante prandium ad negotia quaedam equita-*

verat", and did not return that night, a fire broke out in the boys' dormitory. *"Non deerant brachia, non auxilii ferendi voluntas; sed aqua rara et a longinquo petenda, aptorum instrumentorum copia nulla, scala vix una, etc."* Only the walls remained when the fire had finished its work, and thus ended the year 1833. but in spite of the damage the boys were told that the second session would begin on January 20. Everything would be in order. On February 24, appeared the first copy of the College Journal. It was called the *Juvenile Jocus*, and was hung up on a wall every Sunday for public perusal. A note is made in one place, in speaking of the piety of the pupils, that "they always made a visit to the Blessed Sacrament after breakfast". The custom was maintained for many years in Fordham.

It is all very interesting reading; for it is the recital of a heroic struggle of a few lonely Frenchmen who were directing an English College in a strange country. They were happy when the Scotch Maguire, "who had a mastery of the language" arrived; but were in desolation when he died the year after. However, consolation came again with the advent of a distinguished English speaking professor to replace Father Maguire. Thus on January 12, 1836, the following affectionate note occurs: *"sub noctem quator dilectissimi et desideratissimi PP. et FF. advenerunt; scil: P. Guliel mus Murphy et Nicolas Point ex domo nostra Ackedana ubi anno proxime elapso peregerunt, et FF."* (blank).

As Father Murphy was an accomplished Literateur. his coming was not only a valuable educational asset for the college, but he immediately attracted public attention outside its walls. The Honorable Ben Webb in his "Catholicity in Kentucky" says: "I have met few men who could render themselves more charming in conversation. He was an effective preacher and a

pleasing one. His uncle was Bishop of Cork, and his brother an eminent lawyer, known both in England and Ireland."

"On December 21, 1836," the diary tells us, "the news came that Mr. Finn, a member of the Legislature, whose boy was in the School, had on his own initiative proposed to grant a charter to the institution." It quite upset the faculty as it was a "*res inexpectata quae certe non sine aliqua divina directione evenit.*" On January 21, 1837, the charter was formally granted; the incorporators being Peter Chazelle, F. X. Evremond, Lewis Petit, Thomas Lagouais, and William Murphy.

From that out St. Mary's had its printed catalogue and the occupations of the Faculty set down in it, we find that Father Chazelle taught Mental Philosophy; Father Murphy, English Literature; Father Legouais, Natural Philosophy, Chemistry and Spanish; Father Fouché, Mathematics; and Father Giles, or Gilles, is credited with being the Professor of *Dead Languages.* Astronomy, Drawing, Music, and French were also on the programme of studies. Michael Driscoll appears among the Assistant Tutors.

The names of the pupils show many representatives of the Maryland immigrants. There were Abells, and a Calvert, at least seven Spaldings, six Youngs, and among the "Students Residing in the Neighborhood", as they are called, there is an Elder and seven Mattinglys. At "the Commencement of 1838, on July 28th, at ten A. M.", a melodrama in three acts was presented. It was entitled "Winterton Moreton, or the Refugee". In 1839, "Elphinstone, or The Pseudo Assassin" occupied the boards, G. W. Mudd being one of the actors. Degrees were conferred that year on Michael Driscoll and John Ryan. It may be noted here that the third article in the Prospectus declares that "The Catholic Faith is confessed by the Conductors without

any encroachment on the principles of students of other denominations"; but it goes on to say that "good order is so indispensable in a large institution that attendance is required at the public exercises of religious worship".

In 1838, Father Petit, a member of the staff, was proposed by the Bishops of the United States as Coadjutor Bishop of Vincennes; but on the appeal of Father General to the Pope the danger of his appointment was averted. On June 29, 1840, Father Murphy was appointed Rector, and on December 4th, Father Chazelle set out for Europe to arrange for the College in Louisville. His departure is described as follows: *"Nostri omnes plurimique alumni ipsum abeuntem cum sensu plurimo desiderii et gratitudinis salutarunt utpote quem a quo istud collegium ab alio quidem conceptum sed vere constitutum, plurimoque cum labore valetudinisque dispendio auctum et stabilitum Deo favente fuit."*

From Kentucky, Father Chazelle went to France, and in 1842, we find him in the Paris Residence, with such distinguished men as Varin, Barat, Loriquet, Jennesseaux, and others, the first Frenchmen of the restored Society. In 1843, he was the Superior of the Mission of Canada and lived at Laprarie, the site of an old Jesuit mission-post opposite Montreal. It was indeed the first place assigned to the Caughnawaga Indians. We had not yet gained access to Montreal. In 1845, he was at Sandwich opposite Detroit, and in 1846, he died there at the age of 56. He had entered the Society eight years after its restoration, and his death coincided with the establishment of Fordham of which the College he had founded in Kentucky was the predecessor and parent.

In April, 1840, shortly before Father Chazelle departed for Europe, the visit of the Bishop of Cincinnati and Father McElroy is recorded. Both of

them preached in the Chapel, *"Cum hac evangelica unctione et simplicitate quae efficaces Verbi ministros prodit, nec unius diei spirituales fructus, inter alumnos produxit."* In the October notes, we read that "after a year and more of expectation, Father John Larkin, whom Father Chazelle had met in Montreal and received into the Society, arrived in St. Mary's, and began his Novitiate". The advantage of the accession of this already distinguished man to the little backwoods College need not be dwelt upon, nor that it speaks well for the humility of Father Larkin. He was then just forty years of age, having first seen the light of day in Durham, England, in 1800, though his name would suggest he had Irish blood in his veins. He had studied at Ushaw under Doctor Lingard, and the future Cardinal Wiseman was on the benches with him there. After leaving college he made a voyage to Hindostan, a marvellous exploit in those days, and then entered St. Sulpice in Paris, and was ordained in 1827. Three years later, he was sent to Montreal where he lectured on Philosophy for a number of years. His teaching created an epoch in the history of the *Grand Seminaire,* and gave wonderful impetus to the studies, especially to that of the dead languages. Besides all this he had already a reputation as a distinguished orator.

On February 16, 1841, we are told that *"unus ex alumnis, Will Gockeln in Prussia quem secum Canadensi regione unus Larkin adduxerat nunc vero Sodalitatis Marianae Praefectus, et in Collegio magister, coram Sodalitate extraordinarie convocata palam declaravit se hac ipsa nocte Novitiatum S.J. esse ingressurum; et revera sub noctem ingressus est."* This is the introduction to public life of Father Gockeln, the future Rector of Fordham. Michael Driscoll and John Ryan, two young workingmen whom Father De Luynes still a secular priest had helped to an education, and who

were conspicuous in New York later on, were finishing their novitiate when young Gockeln entered.

The first mention of Father Thébaud in the diary is on Easter Sunday, April 11, 1841, when, we are told, he was about to begin retreat and just as Father Larkin was ending the Long Retreat of 30 days. On August 9, it is set down that "Father Thébaud starts with Mr. Chambige to visit Mahmouth (sic) Cave, and returned on the 26th". Of course he wrote an account of it. The translation by Father Murphy was an event in the literary history of Kentucky. He was at that time Professor of Natural Philosophy, Chemistry and Botany, and it recorded that "on Commencement Day he sent up a balloon which, an hour after its ascent, was caught in a sycamore tree in Adair County, 80 miles away. To get it", we are told, "Les naturels du pays",—the chronicler has now lapsed into French,—"could think of nothing else but to cut down the tree. Of course, when the tree fell, it wrecked the balloon". Father Thébaud's subsequent labors in the field of history, "Gentilism", "The Irish Race", etc., are too well known to be spoken of here. It would be difficult to write a more entertaining and instructive description of the conditions of things in Kentucky in the early 40's than the one published in the "Records and Studies" of the U. S. Catholic Historical Society. It is a posthumous work, and was rescued from oblivion by the discriminating and laborious zeal of the scholarly President of the Society, Dr. Charles G. Herbermann.

On September 14, 1841, we are told of "L'arrivée de Mr. De Luynes (ou Delwin) qui vient pour commencer son noviciat". This double spelling of Father De Luynes' name is characteristic of the man. Until the end of his life he regularly wrote himself down in the Triennial Catalogue, as "natus Parisiis, natio Hibernia". His father had been the Agent in France

of the United Irishmen of 1798 and for that reason, after the rebellion had collapsed, he was not allowed to return to his native country. It is said that the name Lewin had been changed to De Luynes by Napoleon for some service rendered to the Government. Hippolyte Charles Lewin or De Luynes had entered St. Sulpice in Paris and was ordained in 1830. Lacordaire was his classmate and intimate friend, who became famous in France, while young De Luynes was induced by Bishop Flaget to come to America. In 1833, he was made a professor in the college of Bardstown and, subsequently, Rector of the Cathedral, and editor of the "Catholic Advocate". The author of "Catholicity in Kentucky" writes of him not only with admiration but intense affection. Later on he was for many years a conspicuous figure in the pulpit of St. Francis Xavier, New York,—a lordly and kindly gentleman in all that he ever said or did.

In 1845, the college was closed, just as Father Thébaud had been named Rector. That it had been successful is believed by one who was conspicuous in the political and religious life of Kentucky. Thus the Hon. Ben J. Webb, in his "Catholicity in Kentucky", says:

"In the year 1842, the Faculty of St. Mary's College was altogether an able one. It was composed of Revs. W. S. Murphy, John Larkin, H. C. De Luynes, Augustus Thébaud, Simon Fouché, and Michael Driscoll. Under the direction of these able and careful men, the institution continued its flourishing career and even grew in prosperity. Its patronage was only restricted by the limited capacity of its already extensive buildings. Year by year the fame of the college had brought to it pupils from remote and still more remote latitudes until at length there was not a state in the South or West that was not represented in the catalogue of its patrons. Not only had its branch established in Louisville become self-supporting, but there was

thought of purchasing suitable grounds and erecting a college that would be an ornament to the city.

"The announcement made early in 1846 that the Jesuits would soon abandon the college and diocese altogether was the occasion of a sentiment of popular regret in Marion County, which was shared by Catholics generally all over the State, and when it became definitely known there was a common belief among the people which was shared in by at least a number of the secular clergy of the diocese that the result was due to some hostile action taken against the Fathers by Dr. G. I. Chabrat, Coadjutor-Bishop of Bardstown.

"The Fathers of the Society, when questioned as to their reasons for giving up their establishment in Kentucky, contented themselves with saying that the proposition made to them by the Archbishop of New York, ensuring to them as it did a much wider field of usefulness was one which they were not in conscience at liberty to reject."

While discussing this question, Mr. Webb gives us some of the names of the alumni of St. Mary's during the time that the Fathers were in charge of it. It is pleasant to find among them distinguished men like Governor Proctor Knott of Kentucky; the Honorable Zack Montgomery of California, Walter H. Hill, S.J., and others. But as regards the reason of the change, it is absolutely wrong to charge it to any unfriendliness on the part of Bishop Chabrat, although that ecclesiastic was a difficult person to deal with. His treatment of the Loretto nuns is evidence enough of his autocratic methods. In the Diary of the House, which of course was a private document, there is not a single expression to suggest that any such unpleasantness existed. Indeed every inducement was held out to them to stay and even the College at Bardstown was offered to them. It was merely a business transaction. Bishop Hughes made them an offer which they ac-

cepted. In spite of Mr. Webb's glowing eulogy, the Kentucky establishment had proved a failure. During the entire period of its control by the Fathers, only 675 boys had passed under their influence, 361 of whom were not Catholics. Moreover, there was a steady decrease in attendance, for although in 1836 there were 180 students, there were only thirty ten years later. In brief, the College was going or had gone to pieces.

It was at this juncture that Bishop Hughes applied to Father Boulanger, then Official Visitor of the French Missions, to come to the rescue of the College at Fordham, which also was tottering on the brink of ruin. The offer was accepted, and the Fathers agreed to pay $40,000 for the establishment, exclusive of the Church and Seminary. That portion was purchased fourteen years later at the additional price of $45,000. It was stipulated that the seminary was to be under the direction of the Fathers, who were to collect $120 annually, from each seminarian for board and tuition. The college boys were to pay a similar amount. Later on, the Fathers were to be given a Church and College in the City. This contract was hurriedly made, as the Bishop had to leave for Europe. Fathers Thébaud and Murphy arrived from Kentucky in April, and as the diary informs us "at the Commencement Exercises"—the first ever held at Fordham—the Bishop declared "that he had transferred the college to the Fathers of the Society, because of the universal esteem in which they were held". In his pastoral of 1847, he told his priests and people that he "deemed it an evidence of the approval of the Almighty that a numerous, learned and pious community of the illustrious Society of Jesus,—a Society especially instituted for the imparting of a higher order of education to youth—should be found willing to take charge of the college permanently".

During the vacations the Kentucky Community was transported in its entirety to Fordham. They were 47

in all, of whom 16 were priests, 18 scholastics, 13 coadjutor brothers, and 4 scholastic novices. The last named were quartered in an abandoned wash house. The Faculty was immediately organized, and consisted of Father Thébaud, Rector; Father Legouais, Spiritual Father and Novice Master, as well as Lecturer in Holy Scripture; Havevuez, Professor of Physics and Mathematics; Maldonado, Professor of Dogmatic Theology; Larkin, Prefect of Studies; Ryan, Professor of Latin and Greek; Driscoll and Fouché, Professors of Mathematics; Doucet, Teacher of Elements, and Schianski, Teacher of German. Among the Jesuit students of Theology were Schianski, Regnier, and Ouellet; and among the philosophers were Tissot and Gockeln. Studying Humanities were Henry Hudon and Nash; and one of the novices was Patrick F. Dealy, who had been a student in the College before the arrival of the Jesuits.

This list of names and occupations reveals the curious fact that the same body of men proposed to direct simultaneously four different institutions, whose members all lived more or less confusedly with one another. They were organizing a college, a seminary, a scholasticate, and a novitiate. It was an evidently impossible task and called for a readjustment or simplification as soon as feasible. Indeed, it is almost terrifying to read that on the first days the order of the day was, largely, that of the novitiate, with *toni*, very frequent domestic exhortations, short retreats, long retreats, etc. It is the more edifying as most of the Fathers had been only a short time in the Society. Maldonado had been only 14 years a Jesuit; Daubresse, 13; Thébaud, the Rector, 10; Larkin, Driscoll, and Ryan, 6; and De Luynes, who had no regular college work, less than 6.

It took the institution three years to free itself from the novices, who in 1849 were sent to Montreal. Among them was Augustus Langcake. There was no less

embarrassment in the case of the scholastics, for they followed the same course of theology, as the seminarians, and, to a certain extent, their manner of life. Such an arrangement was harmful to both sides, and hence as early as 1848, the scholastics were taken out of the seminary, and made to follow a separate course of theology and philosophy.

The Superior of the Seminary, from 1850 to 1855, was Father Blettner, a learned and dignified man and highly esteemed by the students. He had been a secular priest for 15 years, before becoming a Jesuit, and had also been a Canon of Strasburg and a Professor in the Episcopal Seminary. Maldonado, who came later, was a Spaniard, with a great reputation as a dogmatic theologian in Mexico and Spain; Felix Cicaterri had already achieved fame in Italy, and finally there was Isidore Daubresse, who for many years presided over the conferences of the diocese, long after the seminary had been removed to Troy. As a staff of professors it would be difficult to find its equal.

Nothing notable occurred until about 1853, when certain symptoms of ill-will began to be observed, but we find no explanation anywhere of their origin. In May, 1855, the Bishop notified the Fathers that he proposed to put a secular priest at the head of the Seminary. Necessarily the Jesuits found such an arrangement intolerable, and immediately advised the Bishop to that effect, and on July 16, Fathers Daubresse and Schemmel severed their connection with the Seminary. Father Gresselin had already retired. Nevertheless, at the request of the Archbishop, Father Blettner remained in charge, until September, to give time to His Grace to provide new professors. After many unsuccessful attempts three young priests recently ordained were sent; one as Superior and the others as professors. Of course, this makeshift arrangement failed to give satisfaction, and on February 11, Father Starrs,

the Vicar General, came to ask for two professors, as one of the secular priests had fallen ill. Whereupon Fathers Daubresse and Schemmel resumed their work, the former as Professor of Moral, the latter of Dogmatic Theology. Father Blettner also was assigned as Confessor. But on the 6th day of May the bitter antagonism which had been remarked two years previously manifested itself anew against the renewed Jesuit regime, and all but nine seminarians left, one of whom was ill. The scandal of Rimsal's apostasy and marriage, while he was professor at the seminary, supervened, and that precipitated the crash. The seminary was transferred to Troy.

During all this time the Scholasticate at Fordham had been peacefully pursuing its course. In 1847, there were eight theologians regularly going through their four years of study. There were also two years of philosophy. In 1847-48, there were seven theologians, among whom was Theodore Thiry; and two philosophers. In 1848-50, seven theologians and three philosophers are in the catalogue. In 1850-51, there are eleven theologians and no philosophers. The philosophers reappear in the following years, but they are only two with nine theologians. In 1852-53, there are three philosophers, and the name of Pater Ludovicus Jouin is inscribed on the list of the first year of Theology, with him was the famous missionary Pater Franciscus Smarius. In 1854-55 we find the names of Carolus Charaux, the future Superior of the Mission; Thomas O'Neil, who was to be Provincial of Missouri; Eduardus Doucet and Fredericus Garesché. In 1855-56, there are no philosophers, but there are twelve theologians. In 1857-58, the theologians have suddenly dwindled to those of the fourth year and are only four in number, but there are five Auditores Rhetoricae. In 1859, they disappear altogether, and there was no scholasticate in Fordham until 1865. Then there was

an accession of twenty theologians, among whom are David Merrick and Joseph Shea. In 1866, besides the theologians there were three philosophers. After that they disappear again; for Woodstock in Maryland had opened its doors.

During all these years, the college proper had been leading its distinct, if not separate and independent life. Unfortunately, as we have said, we have been unable to find the names of the six boys who were inscribed in the summer time as soon as the transfer from Lafargeville was announced. Indeed the only catalogue obtainable is dated 1845-46, and that could not have been made when the secular clergy were in charge. It is in script (though the Kentucky College had its printed catalogue in 1838), and was evidently transcribed by the Jesuits who arrived subsequently, for it is in the same hand-writing as the other catalogues up to that of 1849-50. We know, however, that there were in the college 115 students, though this may include the seminarians. Moreover, they had only three professors, one of whom was, at the same time, the Vice President, namely the Rev. James R. Bayley. There were four others, it is true, but they taught only German, French, Spanish and Drawing.

Immediately before Father Thébaud and Father Murphy arrived from Kentucky, the college was incorporated and given the power of granting degrees in Theology, Law, Medicine and Arts. The incorporators were Jacob Harvey, Peter A. Hargous, John McKeon, James R. Bayley, John Harley, Bishop Hughes' Secretary, and the previous President of the College; John McCloskey, then Bishop of Albany; William Starrs, Vicar General of Bishop Hughes; Hugh Kelly, and David Bacon. There was no Jesuit on the Board.

Until the arrival of Fathers Thébaud and Murphy, the College had never had any Commencement Exercises. At the suggestion of the two newcomers, who as

yet did not belong to the staff, the first Commencement was organized. It was on this occasion that the Bishop publicly announced the change that had been made.

The Commencement Exercises were held on the lawn, and a lunch was provided for the special friends of the College, a custom introduced from Kentucky; but the rural New Yorkers were not used to this publicity and hospitality, and we find in the Minister's Diary a long and lugubrious complaint in excellent Latin of an outside mob, who encamped on the lawn, invaded the College and Church, and even raided the dining hall. After that, precautions were taken against a repetition of the disorder.

In 1850, Father Larkin was made President and in a very amiable fashion, Father Thébaud, his predecessor, served as Vice-President. At the end of the year there were seven A. M.'s and ten A. B.'s.

In 1854, Father Tellier became President. In 1855, there is adopted for the first time the method for so many years a favorite at Commencements, namely of presenting a connected series of discourses. Thus, John R. Hassard's subject was "Existence of Providence"; Martin McMahon's, the "Rights of Providence"; and Arthur G. Francis's, the "Object of Providence". In the catalogue of this year appears the note that "for some time past, owing to the high price of every kind of provisions it was found necessary to call on the parents for the additional charge of $20.00. This transitory measure, however, is not likely to be kept up unless on account of the pressure of hard times and with the agreement of the parents". The Board and tuition fee at that time was only $200.00.

In 1856, Orestes Brownson addressed the graduates. The event is notable; for, on account of some utterances of the great man in his speech, he was publicly taken to task by Archbishop Hughes who was present.

Not only did it arouse ill feeling on the part of Brownson towards the Archbishop but towards the Fathers, which it took many years to allay.

In 1860, when the Fathers had purchased the seminary building and the Church, the former was made the residence of the Superior of the Mission and also designed as a House of Retreats. It was called *Manresa*, and was thus the predecessor of the present establishment on Staten Island. The care of the Parish was assumed by the Fathers. Father Tellier was made Superior of the Mission in 1859, and Father Thébaud was again named President of Fordham. In 1862, the gatekeeper's lodge was erected, and the avenues on the lawn laid out and planted with trees. It was at this time that Edgar Allen Poe, who lived in the village and was a frequent visitor at the college and somewhat intimate with Father Doucet, began to be known. Father Doucet succeeded Father Thébaud in 1863, but went to Europe at the end of the year. Father Tissot took his place for twelve months and Father Moylan was appointed in 1866. It was he who built the great stone edifice commonly known as First Division. Meantime the Scholasticate had been reopened in the old Seminary under the direction of Father Blettner whose term dated from September 8, 1864. By that time New York and Canada were detached from the Province of France, and belonged to the newly constituted Province of Champagne. In this new scholasticate Father Blettner taught Moral Theology and Hebrew, and was assisted by Fathers Jouin and Schemmel, who were Professors of Dogma. In 1868, nine philosophers were quartered in the building. The opening of Woodstock in 1869 rendered unnecessary any further worry about the scholastics.

In 1869, Father Shea was made Rector. He was the first to introduce the system of private rooms for the boarders, and the entire seminary building was de-

voted to that purpose, as well as the fifth floor of the First Division. The experiment was perhaps made at too early a date. It was a breaking away from the old tradition of the dormitory system, and the gentle rule of Father Shea, though he was much beloved by the students, was unable to keep the strict discipline that had hitherto prevailed, and the College suffered in consequence.

Father Gockeln was appointed in 1874, and rigor followed in the rule of mildness, but it did not have a very great effect in diminishing the number of the students, while on the other hand it restored the reputation of the college which to a certain extent had suffered.

In 1882, Father P. F. Dealy succeeded Father Gockeln. During his administration, the old Seminary building was refitted, the Scientific Building was begun; and arrangements were made to introduce military drill; the lawn was beautified and the road leading to the gate macadamized. It was at this time that Fordham lost its beautiful woods as well as the River Bronx, the favorite bathing place for the students. They were taken over by the City to form part of the great park "system" as it was called. As early as 1868, the Southern Boulevard which was laid across the grounds, had separated that wooded portion from the rest of the property. The land thus taken by the road was not paid for except by exempting the college from assessments. For the woods, $93,966.25 were accorded, but not paid until 1889.

During the administration of Father Campbell, which succeeded that of Father Dealy in 1885, the unfinished Science Hall was completed; three lawsuits which had been left as a legacy were adjusted; the Third Division was transferred to the Seminary Building; electric lights were introduced; the military drill which had been projected by Father Dealy was inaug-

urated; and in pursuance of an order of the Archbishop a parochial school was established in a house near the Southern Boulevard, and entrusted to the Ursulines from Morrisania. Before the usual three years had elapsed Father Campbell was made Provincial, but continued to act as Rector until the summer vacations, when Father John Scully took his place as the head of the College, July 6, 1888.

Soon after this, the park award was made, and Father Scully immediately proceeded to the erection of what is known as Second Division Building. It was begun June 20, 1890, and cost about $90,000.00; and subsequently the construction of the transverse section on First Division cost $40,000.00. These new structures permitted the demolition of some old buildings which had survived their usefulness, and also the transfer of the boys' chapel, the community rooms, and the library.

In the preceding month of May, namely on the thirteenth of the month, Father Scully closed a contract with the Railroad for the transfer of the old triangular plot between Pelham Avenue and the railroad and two gores lying between railroad tracks and Webster Avenue up to the old turnstyle path leading to the church, and a piece of ground on the east of the track, for which $8,000.00 were received, and a perpetual pass on the Harlem Division. It was agreed also to run the old Mill Brook under Pelham Avenue, and to fill in the hollow swamp ground at the foot of the lawn with the earth from the depressed tract.

The Jubilee Year of the College was made notable by Father Scully, especially by the erection of the statue of Archbishop Hughes in front of the old stone mansion. Its unveiling was accompanied by elaborate ceremonies.

Father Thomas J. Gannon was made Rector on November 23, 1891. The builder of the new houses,

Mr. Miles Tierney, remitted his charge of ten per cent on the work he had performed, thus making the equivalent of a $16,000.00 gift. Another $3,000.00 was sent by a benefactress. In June, 1893, the parish was transferred to the Archbishop, and a disused hall on Pelham Avenue was used for the new parish church. The church on the college grounds was recognized by the Archbishop as college property. In this year (the Diarist omits the date), an assesment of $10,000 on the Webster Avenue sewer was remitted by the city and a payment of $6,000.00 was made to the college for a gore on the west side of the track. On the other hand, a piece of property was sold to the city near the bridge for $4,600.00, but at the same time an assessment of $3,884.00 for the Pelham Avenue sewer was exacted.

About this time, property adjacent to the College to the south was purchased for protection, at the price of $6,146.00, but meantime, it is noted in the Historia Domus that the assessments for the development of the city had become extremely heavy, which is not a very correct statement of the situation.

In 1896, Father Campbell was again made Rector. It was then that the old landmark long used as the infirmary, and popularly supposed to have been Washington's headquarters during the Revolutionary War, was demolished, and the property on Bathgate Avenue, which had been bought in the early days as a marble quarry for possible buildings, being now exhausted, was sold for the sum of $25,000.00. On the tenth of June, 1899, the venerable Father Jouin, so long identified with Fordham, passed to his eternal reward.

On August 20, 1900, Father George Pettit was named Vice-Rector. In 1902, the number of scholars had increased to 420, due largely to the growth of the city in the direction of the college, and gifts to the amount of $26,000.00 were received. In July, 1903,

the foundations of the Auditorium between the Old Mansion and the Seminary were laid. At the end of Father Pettit's administration, the staff of the college had grown immensely and consisted of twenty-three priests and 12 scholastics, all engaged in the work of teaching, besides a number of secular auxiliaries.

On April 4, 1904, Father John Collins took the place of Father Pettit, who was named Master of Novices at Poughkeepsie. There were then 480 students in the College. The newcomers, however, were mostly day scholars. During the brief administration of Father Collins, four acres, chiefly of swamp land adjoining the Boulevard, were sold to the city for a hospital for $80,000.00, and at the Commencement exercises, the announcement was made of the project of establishing schools of law and medicine.

Father Collins was made Bishop of Jamaica, and on March 1, 1906, Father Daniel Quinn took his place as Vice-Rector. On March 7, 1906, the following amendment to the old charter of St. John's College, Fordham, passed the Board of Regents of the State of New York:

"Having received a petition made in conformity to law and being satisfied that public interests will be promoted by such action the Regents by virtue of the authority conferred on them, hereby amend the Charter of St. John's College, Fordham, by changing its corporate name to Fordham University, and giving to its Medical Department the name of Fordham University School of Medicine; to its Law Department the name of Fordham University School of Law; and to its Collegiate Department the name of Fordham University, St. John's College."

Events move rapidly after the announcement of the University program. Rectors come and go in quick succession, buildings are erected, great expenses incurred, and, unfortunately, only the bare outlines of

these events appear in the Diary and Historia Domus. Sometimes there are deplorable gaps. It will be a serious difficulty for future historians, and it hampers the present writer.

We can state, however, that on January 6, 1907, Father Quinn was advanced from the Vice-Rectorship to the Rectorship and was succeeded on October 10, 1911, by Father Thomas J. McCluskey.

In 1912, a short-lived and futile attempt was made to amalgamate the collegiate course of St. Francis Xavier which had dwindled considerably on account of the shifting population of the city, with that of Fordham University. The result was chaos, as one side maintained that the transferred students were to receive their degrees from the Rector of St. Francis Xavier's, who meantime had on his hands the incipient and struggling College of Brooklyn. The impossible scheme aroused bitter complaints on all sides and was abandoned. In the first and second year of Father McCluskey's Rectorship, gifts amounting to $15,500 were received for educational purposes. In September, 1913, a Medical Congress, in which physicians of various countries took part, was held at Fordham, but details of the proceedings are lacking. A crisis in the Medical Faculty is noted as having occurred in the same year, which culminated in the withdrawal of the Dean, Dr. Walsh, and several of the professors, but the difficulties were soon adjusted, and Dr. Healy assumed the office of Dean, and towards the end of 1913, the Medical School which had been begun two years previously, was completed at the cost of $148,-937.58. This building is on the college grounds adjacent to the Science Hall, whereas the Law School holds its sessions in the City. The number of students in these two establishments increased in the Medical School from 8 in 1905 to 210 in 1912, and in the Law School in the same period from 13 to 278. The students in the College course had passed the 600 mark.

On April 15, 1915, Father Joseph A. Mulry, who had been Rector of St. Peter's College, Jersey City, was appointed to succeed Father McCluskey. The universal applause accorded to this appointment gives every promise of a successful administration.

Such is the condensed history of Fordham from its beginning in the wilds of Kentucky in 1831 up to it condition as a University in 1915.

RECTORS OF ST. JOHN'S COLLEGE, FORDHAM

Father Augustus Thebaud	1846-1850
Father John Larkin	1850-1854
Father Remigius Tellier	1854-1859
Father Augustus Thebaud	1859-1863
Father Edward Doucet	1863-1865
Father William Moylan	1865-1869
Father Joseph Shea	1869-1874
Father Frederick William Gockeln	1874-1882
Father Patrick F. Dealy	1882-1885
Father Thomas J. Campbell	1885-1888
Father John Scully	1888-1891
Father Thomas J. Gannon	1891-1896
Father Thomas J. Campbell	1896-1900
Father George A. Pettit	1900-1904
Father John J. Collins	1904-1906
Father Daniel J. Quinn	1906-1911
Father Thomas J. McCluskey	1911-1915
Father Joseph A. Mulry	1915-1919

A. M. D. G.

POOR SCHOLARS AND THE EARLY GERMAN JESUITS

(Part II.)

FATHER MARTIN P. HARNEY, S.J.

TRANSLATOR'S NOTE: The following excerpts are to be found in Father Duhr's *"Geschichte der Jesuiten in den Landern deutscher Zunge,"* Vol. II, Part I, p. 595 ff.

In all the gymnasia and universities maintained by the Jesuits, a very common feature was the deeply cherished care for the poor scholars.

Against the reproach of an anonymous critic that the Jesuits received only rich pupils into their schools, Gretser in the year 1610, made the following special observations; "In connection with almost every gymnasium and academy of our Society, there is a hostel for poor students. These students are supported from the revenues of the college, where that is possible, or by alms and profitable legacies until they are so far advanced in learning that they can fill the position of tutor to the noble and wealthy students. To carry out this work in the college a father of the Society has taken upon himself not only the task of obtaining the support for these poor scholars but also the care of furthering their advancement in studies and the formation of their characters. Among these poor students distinctions exist: some receive a regular, and for the poor, a sufficient support, others receive their sustenance from the food that remains and are advanced to greater help when they have made progress in their studies and good conduct. The number of such poor scholars supported by the labors of our fathers is very large. The fathers beg support from the rich for them as for other poor people. At the visitation of the colleges this care of these needy students is strongly recommended to the fathers. To obtain sustenance for these poor scholars, in most

colleges, one priest is appointed to whom this task is delegated as a ministry."

The proof of this statement calls for a congeries of single instances. Indeed, as in general, we are imperfectly informed as to the charitable zeal of the Jesuits, so also in this particular phase, of the support of poor students. It was rather something of a common every day affair. Over the ordinary daily occurrences, as over the happenings of the household, the annual letters for the most part keep silent. Only the diaries of the individual schools make mention of many particular instances, because of their influence on the time order of the school-day.

For example the interesting diary of the gymnasium of Emmerich contains a series of cases which show almost a maternal care on the part of the Jesuits for the needy students of the institute. Besides the abundant money gifts bestowed on the poor scholars in the classes, books, papers, shoes, stockings and travel expenses were furnished to them. On December 19, 1618, books were distributed to 130 poor scholars; and on the same day, four shoe-makers took the measure for shoes for 136 students. In the journal for the year 1621, the following is entered for February 9: "Money was distributed among the poor scholars, three measures of corn were bought for the poor scholars' burses;" for September 29, "books were distributed among the poor scholars." For September 17, 1630, there is noted; "Books were given to the poor scholars, and in Rhetoric and Humanities, each pupil received two books of good paper, while in the other classes the pupils each received one book:" on November 27, of the same year, "the measures for the shoes of the poor scholars were taken:" on December 22; "26 thalers were distributed among the poor students, the Dialecticians received 15 Stueber, the Rhetoricians 14, and so on the others in proportion." On December

29, an extra sum of money was given to some of the sick and the very needy lads. The special support of the sick students and of those who because of bad weather were prevented from begging in the neighborhood, is mentioned many times. Two days before Christmas 1636 new shoes were bestowed on 42 poor scholars. The measuring for and the distribution of shoes to about 50 students in the following years, are mentioned with fair regularity. The distribution of stockings also took place every year. On November 23, 1645, the diary remarks, "We bought cloth for stockings for the poor students." On September 30, 1634, the students were given money for their journey on the eve of their departure, those who had the longer journey to make received 15 steuber, the rest half that sum. The Procurator Pauperum allotted 12 Reichsthalers for the journey-money (September 30, 1637). In the year 1647, the diary notices for April 8: "on Maundy Thursday, at one o'clock in the Aula, five noblemen washed the feet of the poor Rhetoricians, and to each poor student besides a drink of wine and some white bread, was given a half Reichsthaler." In the same year on December 14, the nuns of St. Agnes sent four baskets of bread, of which each poor scholar received four loaves. On December 22, 100 loaves of white bread were distributed.

The diary of the Jesuits' gymnasium of Cologne relates of the year 1616: "On Christmas Day alms were distributed among the poor scholars. Every two Philosophers and every four Gymnasiates received one loaf of bread, while each one was given some gold coins. The new Prefect of the Poor Scholars, Adam Kasen began his official duties on Christmas 1624, by begging alms for the poor scholars from the Father Rector. He received 40 Blafferd and one measure of grain, from which were baked sixty loaves of bread for the like number of students. It was an old custom

at Cologne that daily at 12 o'clock, 12 to 14 students received bread and soup from the Father Rector. In the year 1623, Father Scheren increased the gift. Each week he gave a half measure of grain from which 21 loaves were baked. Because of the famine of the year 1626, the number of the poor students increased to 18, each of whom received a loaf of bread daily. On an average, among 800 students of the Jesuits, there would be about 200 poor scholars.

For the poor students of Munich, "the sources of help were not a few. Apart from private generosity, from occasional gifts, through instructions and tutoring, and with the service of a town-crier, the Jesuits and the court did much. The fathers advanced not only free education, but furnished in addition the means of study and ready money as well."

Under single headings the Munich diary contains quite a number of such entries. On March 11, 1603, it is noted: "The poor scholars were assembled in the Gymnasium, with the exception of those dwelling in the Poor Scholars' Hostel. They were almost 100, and among them the Prefect divided 12 Gulden." Similar money-disbursements are frequently mentioned. On February 16, 1606, it was entered "The decision was made that the poor students be employed in copying and be paid for the same." In the year 1624, there were among the 1,100 students, as a result of the famine, more than half in need of help. In Munich also the poor scholars received free books, for the care of which a special teacher was set aside. The scholars were held to return the books after use according to an agreement given by them in the beginning. They could not obtain a dismissal certificate before the return of these books. In April, 1624, the diary relates: "Some of the poor students gathered alms which were distributed after dinner among the scholars of each class. So from the 27 Gulden col-

lected, the pupils in Rudiments received 7 Kreuzers, those in Syntax 9, those in Humanities 12, those in Rhetoric 15, those in Logic 18, those in Theology 24. The collectors in addition to the share corresponding to their class, were also given 30 Kreuzers apiece." On November 12, 1624, each poor student received 4 loaves of bread (called "Seelen Zelten") and 2 Kreuzers. In Holy Week the annual collection for them was taken up. In Munich also poor students received shoes from the school. In the year 1647, the Prefect made the entry: "I have paid 24 Gulden and 20 Kreuzers for shoes for the poor scholars."

In Vienna, Father Lamormaini, who dearly loved the poor scholars, as superior of the Professed House, made a special regulation for the feeding of the needy students. Some years later in 1635, the Provincial, Father Sumerecker, confirmed the regulation and for years it remained the standard for such orders. Above all Father Lamormaini forbade the practice of having the poor students work for their food, for in that case the food would no longer be alms. Then he took care that the meals were sufficient. One of the fathers was to be put in charge of the matter and was ordered to go even to the kitchen or to the door to see that justice was done. Out of regard for the students of the better class, who were ashamed to wait for alms before the door, the rector ordered that they be brought into the house so that they might wait there. As nourishing food, he ordered warm soup, some meat, other food and bread for a day. In the place of the great home-made loaves of bread for the poor, he had two special loaves prepared for the poor students. On abstinence days one single meal must be prepared and in it was included a thick soup. From time to time the poor scholars were to receive paper, some money for the payment of their lodgings, and on great feast days, an especially good portion of meat.

In Graz every day 56 poor students were fed at the college door. In the annals of the Graz College for the year 1631 on the occasion of the promotion to the Doctorate of the student Johann Muenzburger, the following was written down: "from the lowest and most needy circumstances, he rose up through wisdom and character to the highest honors. After completing his studies, he became an advocate, after some time Chancellor of the Inner-Austria government, President of the Government, court-chancellor at Graz, and as such was elevated to the nobility. With all these distinctions he preserved a rare modesty. It was told of him that at table he was accustomed to pledge his guest with an earthen cup set in silver fittings, with these words: "In this cup is my good fortune. When I was a student of Grammar, daily I received my soup (with it) at the door of the Jesuit College."

Poor Scholars' Libraries, and they were real libraries, from which the poor students received their books, were erected in almost all Jesuit schools. Indeed, a special Father with the title *Bibliothecarius Pauperum* was appointed. In the Amberg diary there is noted for October 18, 1633: "Today for the first time school books from the Poor Scholars' Library were distributed for use to the poor students of all classes."

The custom for poor scholars to beg their scanty support by singing at the doors of dwelling-houses, Gassen-Singen or Street-Singing as it was called, was an arrangement which came down from the Middle Ages and which remained a practice in the Protestant schools as well as in many Jesuit schools.[1] So in the

1. Rixner, Amberg 69. Through a will of the year 1629, the Bamberger Suffragan, Bishop Foerner founded a yearly pension of 10 Gulden by which the Jesuits, as conductors of the gymnasium, yearly at the opening of schools might buy school books for distribution amongst the poorest students. The capital was 200 Gulden and was paid on December 30, 1630. Bamberg Kreisarchiv. Fasz. Hospitium Marianum.

Amberg diary for April 26, 1627, there is the following observation, "The singing in two groups in upper and lower city was permitted to our poor scholars in order that they might collect alms. The alms which were gathered in a locked box, were divided amongst the poor students by the Father Prefect." Difficulties on the part of the Magistrates caused a renewal of the prohibition against street-singing in Munich.

Father Balsterer, as a true father of the poor scholars, took over a small school in Weiden belonging to the Amberg College. The Weiden diary makes the following entry: "On March 29, 1638, an orphan boy was provided for financially that he might learn a trade; on April 12 the poor scholars received clothing. On October 14, the price for making shoes for the poor scholars, who dwell in one house, was arranged for with the shoemaker. On December 3, the cloth which is annually given to these boarders was begged for." The hostel received, as Father Mundbrot puts down, annually a cask of wine of four measures. On June 1, 1639, the tailor came from Bergkem to repair the clothes of the poor scholar boarders, as well as of the other poor lads. One of these boarders who had completed syntax, travelled to Amberg in company with one of the fathers to continue his studies there. He received from the fathers 3 ducats, while the Rector of Amberg daily gave him bread and soup at the College. This student had made himself so useful through instructing the smaller boys and through his cooking in the college kitchen, that he was highly valued. On October 22, 1639, leather was bought for shoes for the poor scholars. In the next year, August 22, 1640, the tailor came again to make repairs in the clothing of the boarders of the Poor Scholars' Hostel and of the other needy students.

In many ways did the Jesuits seek to collect

together the needed resources for the support of the poor scholars. Many in the renunciation of their property provided especially for the poor students. Father George Theiser of Weidenau drew up his will at Glatz October 6, 1615, providing that "out of affection for the poor students, freely and without pressure, he willed all his hereditary wealth to the Seminary at Glatz just newly erected by our Fathers." In similar manner the Regent Christopher Weller on March 5, 1616, devoted his paternal inheritance of over 1,000 Gulden to the same seminary. Father Fegueli in his thirtieth year gave 300 Thalers to the hospital in Frieburg-in-Schweiz with the proviso that from the interest bread was to be bought for the poor students.

Repeatedly did superiors insist that all academic fees, if they had to be accepted, were to be spent on the needy students. So Father Caraffa wrote on August 4, 1646, to the provincial of the Lower German Province, Father Panhauss, that he must strictly hold to this, that the academic distributions at Cologne were to be deposited with the Father Rector and were to be spent upon the poor students. And on November 9, 1647, Father Caraffa warned the Rector of Mainz, George Mentzen: "I do not wish that in Mainz . and Wuerzburg, as I hear, small fees be received for promotions and be expended on purposes affecting the house. I would be most pleased if these fees completely ceased, a fact which is in keeping with the Constitution (P. 4, c. 15 No. 4, u F.). If they cannot be changed, they are not to be spent on the house but are to be distributed among the poor students. That this may be accomplished with greater integrity and edification, all such incomes must be deposited with one or two reliable students, who according to the judgement of the professors concerned are then to make the distribution. Our reward

will be, as our holy Father Ignatius has said, *'only Christ and completely Christ.'* Since I have made this order for Cologne and elsewhere, I desire to see this same ordinance observed in this province." Soon afterwards Father Caraffa admonished the Upper German Province; after expressing to them his joy over their great zeal for religious life and his pleasure at the zeal for studies displayed at Ingolstadt, he wrote: "I am very desirous to see the scholastic fees or the academic costs spent entirely upon the poor, as I have written formerly, than that even a part should be expended upon our needs. This is more in keeping with our institute and the spirit of our holy founder. Therefore let the Professor of Mathematics, as is done by many professors elsewhere, get along as well as he can with the help of the books at hand and await better times, until the College recovers from the present difficulties and can buy other books."

In many places through the efforts of fathers, great and small foundations for the benefit of poor scholars came into being. At Munich the Prefect Johann Heidleberger, a man most untiring in his care for the needy students, in 1627, proposed a foundation for them, which was completed in 1628.

In the years 1601 and 1602, the Fathers in Prunstrut established more foundations for the poor students. The bishop added 14 bushels of wheat to the amount already used. The bread was baked in the episcopal castle and weekly brought to the school, where one of the Fathers distributed it to the more diligent of the 50 poor scholars. For this, the recipients must study singing (*cantum tam figuatum quam choralem*) daily for an hour. The college itself in the year 1602 paid out 100 gold pieces for the needy scholars. In the year 1610, twelve poor scholars were supported in a house, where they studied music in addition to their other studies.

Father Seb. Dietrich writes in his review of the Ingolstadt College for the year 1603: "In accordance with the latest foundation the College is obligated to use the complete returns of the Münster Incomes for the yearly support of some poor boys suitable in character for the ecclesiastical state, in the measure and in the manner set down in detail in the above mentioned foundation. All that the College uses and expends in satisfying this obligation, as well as similar sums of gold donated by good hearted folk and put out at yearly interest for the poor scholars, amount to 1,000 gulden yearly. It is recommended that the administration of these sums be intrusted to the College. From these revenues at present in the college, 43 persons receive yearly support. Some distinction however is made. Those who are bound for the clerical state, who at present number 16, are given besides their expenses for housing, wood and light, good common board which is daily furnished to them by a lay steward deputed for this purpose. The rest, who are not pledged to a definite state, are content with bread, daily soup and vegetables according to the season (as is customary with the poor). There is no scarcity in the food given to them. They have their lodgings in the city, each one for himself, as best he can obtain according to the circumstances. Of these last there are now 27, some receiving small, others greater assistance."

In a report, quite similar to that of Father Dietrich, the financial state of the College at Lucerne is reported, "For the support of poor scholars, there are founded yearly incomes, which according to the document of 1602 are worth 200 Gulden and yield yearly an interest of 10 Gulden. Up to the present this had been spent only on one boy who taught the others singing. However, experience gives sufficient testimony that there are many good-hearted people who would gladly

help in such a work of supporting poor scholars with their property if ours recommended and earnestly urged them to do so."

The Jesuits at no time failed in thus recommending and urging the cause of the poor scholars. In their conversations and in their sermons, they continually urged the support of the needy students. For example, Father George Koelderer at Linz on the Danube on August 24, 1628, urged his hearers in his sermon to devote themselves to the poor scholars. Shortly after the sermon the Dean of St. Florian sent in a substantial contribution, others followed his example. First of all Father Koelderer gathered some seven poor scholars together and provided for their support. By the year 1631 he was able to buy a single house for them. Father Balthaser Etzel, one of the best Orientalists of his time, who died at Mainz, May 2, 1648, for forty years spent all his leisure time in assembling alms for the poor scholars and for the erection of a foundation for them. With clothes, books and money, he supported the students from Rudiments to Philosophy. He experienced the joyful satisfaction that many noble men in Church and State furnished many a thankful offering for the aid they received from him when he was their *Pater Pauperum*. A very large sum of money was left by Father Matthias Frick, who died at Augsburg, April 16, 1616; it was gotten together by his begging for the poor scholars, and in a short time a yearly interest was earned.

Very directly did the court preacher at Munich, Father Drexel, take up the cause of the poor students. "It is by alms," he said, "men may help effectively worthy young students. It is true that there is a Poor Scholars' Hostel for them, that money is gathered for these needy students, that alms and food are distributed to them. Nevertheless very many young stu-

dents are found to whom the worst bread is not always at hand. They have talents enough, but not the money to enable them to study anything. Such young men have it in them to become great men and later on to manage the affairs of state advantageously, but now an evil poverty bars them from school. Indeed you ought to help them before many other classes, who are ignorant or stupid, hard-headed unyielding spirits. These last can be taught to follow a plow, to cobble shoes, to weave chairs or to fight in battle. But you will object: Such youngsters will become proud, or turn out loafers, if it goes well with them. In answer to that I say: the charity will not be evilly spent, nor will it be lost. Many youngsters are trained in handcraft who turn out evil, or who learn nothing. Another one of you may object: to complete the studies will cost very much, and everyone hesitates at the expense. To that objector my reply is: It is still a very small expense that will be spent on an illustrious scholar. If he advances to higher classes, he will help himself through his own diligence. How many excellent people, town clerks, doctors of medicine, doctors of law, doctors of Holy Scripture, even suffragan bishops we know who were forced to sing in the streets that they might obtain a small coin, a heller, or a morsel of bread. Occasionally some of them may be ungrateful, deeming the gratuity of little value, since it be so cheap. Granted, but is that of any importance? Such things will not deter our charity which seeks not the reward of our alms. A third objection might be, I give to the church. Very good, no one objects to that. But ought not men have greater care of the living rather than of the dead temple."

To prevent any untoward circumstance arising, there were in many Jesuit schools special rules for the admission and the support of poor students. The rules for the poor scholars of the College of Augsburg

prescribed the following provisions. In regard to admission, a greater selection is to be made, keeping in view character, talent and virtue. Strolling singers without testimonials promise little, as experience teaches. Readiness for the highest grammar class is to be demanded. A knowledge of music, which where possible all are to understand, can be dispensed with. The worthless ought not to be supported. Those who give little prospect of progress are to be dismissed in the Embertide, and those who remain more than two years in the same class are not to be tolerated any longer. To put a stop to vagabondage, all must promise in writing not to leave the school before the expiration of the year, without grave reasons which have been approved of by the Rector. This pledge is to be renewed annually. The poor scholars are to live in twos or in fours with respectable Catholic citizens, according to the direction of the Prefect of the Poor Scholars. They must avoid night prowlings, repairing to inns, unbecoming games, drinking bouts, as also evil acquaintances. No one is permitted to sing for alms at the city gates, or in any other way to beg, without the express permission of the Prefect of the Poor Scholars. They are to be content with the alms which they receive weekly. One among them who is a singer is to train the rest in singing for the space of an hour on all Sundays and Feast Days, and on special free days. These rehearsals are to take place at two in the afternoon and all must appear and obey. The books, which are given to them from the Poor Scholars' Foundation, are to be kept clean and whole, that later on they can still be used by others. At their departure they must faithfully restore the books to the Father of the Poor Scholars. All, if they are old enough, are to belong to the Sodality and are to receive Holy Communion once a month or oftener. In the morning on arising they are to say their morn-

ing prayers, kneeling during a quarter of an hour. In the evening they are to make an examination of conscience for the space of a quarter of an hour also. They are to pray for the benefactors living and dead, every day saying the psalm "*Miserere*," and on Sundays the Litany of the Saints, while each week they are to say the Rosary for that intention.

The Prefect of the Poor Scholars, here mentioned, was generally called *The Pater Pauperum* and had his own set of rules. Before all things he is to set special store on displaying love and mercy towards his protegés. Besides his care for their material support, he is to take a very special interest in their progress in learning and virtue. He is to keep one key for the treasury box of the Poor Scholars' Fund, while he is to give the other key to the extern procurator, whose duties are to keep the ordinary and extraordinary accounts. Every Embertide he is to hand in a statement of income and expenditure, drawn up by an accountant. Beside the private personal counselling, each month he must hold a common exhortation.

Repeatedly was the question discussed whether it would be better for the Poor Scholars to dwell together in one house or to live separated in different houses, a separate fund being given to each one for his support. On October 2, 1601, the Rector of Lucerne, Father Adam Straub wrote about the matter to the Provincial Father Rosephius. "Father Jodokus will try to win the Pastor over to his opinion; the Pastor, however, has the following contrary opinions: no house can be established without the matter coming before both municipal Councils; there would be complaints about a new house-to-house collection being taken up by the Jesuits. There is no house available, while to purchase one would be to exhaust the money collected. To find a Father suitable to take charge would be hard. Mine (the Rector's) contrary opinions are: such a

community of students entails enormous work, and we certainly have enough work now. In spite of all care and supervision by ours, discipline cannot be obtained. One single student can corrupt all of eight or nine. Must one student be punished, then half the students become rebellious and fill the rest with complainings. If they live apart, it is easy to punish the guilty party. Nowhere does one experience greater ingratitude than in such houses. If one has been received, he thinks that everything which is given to him gratis, is coming to him of right. They become so ungrateful I think one cannot excuse them. When the students live separated they can be treated according to their merits in giving to this one more and to that one less in keeping with his behavior. By none has the Society been more assailed than by such as those whom she has trained with much care and trouble in such houses. In the greater offenses of such students, all the blame is placed on the house of the Society, and very easily do the Magistrates move to the suppression of the house. Yet such a house cannot be dissolved without exciting calumnious rumors. The Pastor believes, so would one gather, that the business should be given over by the Magistrate to the Poor Guardians. Let them collect and disburse the monies. No one ought to be accepted among the Poor Scholars without the recommendation of our teachers and of the Prefect. The Prefect of Studies, or another appointed by the Rector, ought to keep a strict eye upon the Poor Scholars, monthly informing superiors about the negligent and the industrious in order that the Poor Guardians may decide rightly in the matter." In his marginal notation to this letter, the Provincial decided that the Poor Scholars should not dwell together in one house but should live separately, thus accepting the proposal of the Pastor.

Reproaches against the Jesuits because of their

aiding Poor Scholars, were not lacking at this time. Such complaints usually came from circles who believed that because of their birth, they alone might lay claim to all positions and honors. In a hand-written libel, which was spread abroad at Trent, the author, among other things, insisted on this complaint. The Rector of the College at Trent, Johann Paullin, directed special attention to the charge in his answer in the year 1642. "To exclude the poor from studies only that thereby the rich might always obtain the better posts and offices, would be a great injustice and would offend against the very foundations of Christian love. If you were poor you would wish that access to learning, offices and honors might not be closed to you, well then now as a noble you ought not to block the way to the poor. Even if it meant a disadvantage to you, even in that case you have not the right. Your personal advantage cannot prevail above the greater utility of the commonwealth or the greater honor of God. Why should all honors stand open only to the nobility? All men are formed from the same clay, made to the same divine image, redeemed through the same precious Blood. The noble has come up from the lower ranks and can again descend, while the poor man may rise to the nobility. 'It is a finer thing to be enobled,' said Plautus, 'than to be by birth a noble.' Chrysostom says, 'it is better having been born in lowly station, to become honored, than to have been born highly and to descend to the depths.' Before God, only he who is noble in virtue, counts. Furthermore, both the Emperor and the Pope have shown by their example that we must support the poor scholar in every way. If the poor take the offices and the honors of the nobles, as the writer complains, then are the nobles themselves to blame, since only the better and the more learned were preferred to them, and that is no injustice. From the ranks of the poor, as History

shows, the most learned have come forth. The noble too must labor, he too is sprung from Adam, he too is burdened with original sin. You will not forbid the poor from entering the schools, yet you will block the entrance. God does not act in this wise: the golden sun He has made to shine on both the rich and the poor; He pours forth the fruitful heavenly dew on both; He has created the earth for all; and as the Father, His care is the same for the poor and the rich." To the objection that bad priests have come from the poor, Paullin asks, "Have only such clerics as have come from the people, given bad example? Is not the priestly honor better guarded in the poor dwelling than in the palace of the nobles? Did not Christ Himself choose for his priests and bishops poor and lowly-born men? Could He not have called nobles, even of royal blood? Those who rise from the ranks of the poor to the priesthood are most learned and virtuous, better prepared and accustomed to work and study."

All the best reasons which could be urged for the support of the Poor Scholars, Father Gretser collected together with as much love as energy. In the year 1620, he published a twenty-five page comprehensive brochure with the title, "The Maecenas of the Poor Scholars, or Motives, Why Young Lads Whom Poverty Prevents from Studies, Ought To Be Supported by Pious People."

Gretser, in the first chapter proved that the support of Poor Scholars is both worthy and profitable from the common conception of alms. He showed in the second chapter that this support was more pleasing to God and more useful than any other alms. Virtuous and learned men are of the greatest importance to the State and the Church. Many learned men are the salvation of the earth. All the merits which these learned men accomplish, redound to the advantage

of those who have helped them forward in their studies. A very special reward from God is certainly in store for them. Quite apropos is the old maxim, "*Quidquid est causa causae, est etiam causa causati.*" Through your alms, you are the cause of whatever is now accomplished in important positions by some honorable man who without you could not have made his studies. Very true is Tertullian's saying, "Profit is the issue for piety." If this be true for any piety, how more is it true for learned piety. Many through this assistance become priests. It is evident how important it is to have a good class of priests, and how many blessings can be accomplished by one good priest. To a good priest piety and learning are essential. Such is the self resignation of young men that they cheerfully devote themselves to the care of souls, and live contentedly, in remote country districts. How to guard against abuses in the giving of alms is by no means easy, nor is it more easy in this case; but whatever happens the blessing of God remains for the donor. If one will proceed with absolute certainty, let him bestow his money not on an individual but upon a foundation for Poor Scholars, thus setting up a support that will last a long time. Some one is of the opinion that it is better to give alms for the building and decoration of the Church. Such a person does not give thought to this, that the highest and grandest ornament of the Church is a virtuous and learned priest. What adorns a church more, paintings, statues, holy vestments, or a priest eminent in goodness and scholarship. The same answer goes for those who devote their money to favorite cloisters; since they could achieve their end through the support of poor scholars, for many of these enter the various orders and through their learning and their pure lives become the foundation and ornament of their order.

From among the thousands of poor scholars educated in the Jesuit schools, who later became glories of the Church, it will suffice to recall but one, the Venerable Bartholomaeus Holzhauser, "truly the holiest and most renowned secular priest and parish priest that Germany in the last century (the seventeenth) has produced," as a distinguished German theologian writes; a "man of purest and noblest aspirations," as even a bitter opponent of the Church declares. Born in 1613, in Laugna, (Diocese of Augsburg), this holy man first came to Augsburg as a poor begging student. The sale of the woven coat made by his mother brought the possession of the much needed students' mantel. Then by singing before the house-doors, he beggd his support. Driven away by the plague, he found refuge in Neuburg, where he obtained a temporary admission into the Poor Scholars' Hostel of the Jesuits. He completed his humanistic studies after four or five years at the Jesuits' gymnasium. He went to Ingolstadt in 1630, and there began his Philosophy. From door to door he begged his livelihood. One of the citizens gave him his lodgings; later on he obtained his board at the Jesuit Hostel of St. Jerome. He kept to his custom of begging and gave all to the poor and the sick students, among whom early each Friday he divided what he had saved from the alms. After six years of study at Pentecost 1639, he was ordained to the Holy Priesthood and in the following year was promoted to the Licentiate of Theology. During seven years of his studies Father George Lyprand was his director and confessor. The latter fervently exerted himself to inspire Bartholmaeus with the idea of the reform of the clergy. Father Lyprand declared, "While Bartholomaeus studied at Ingolstadt he displayed a singularly great love and compassion for the poor, whether they were abandoned outside the town, or whether they wandered about half-starved. For

one he sought quarters for the night, paying no heed to the danger of infection. Another covered with ulcers, half-dead with sickness, he bore on his shoulders into a house and later looked after a reception for him in the hospital. For the refugees from Swabia he begged money and bread. Another Ingolstadt Jesuit, Father Sebastian Seiden, affirmed that Bartholomaeus deprived himself of necessities in order that he might give them to the poor. He advanced a loan of a hundred gulden to a citizen, who had fallen suddenly into great need, without any prospect that he would recover a kreuzer. Like his Ingolstadt brethren, the Duke's confessor Vervaux energetically supported the great life-work of Holzhauser, (*Institutum clericorum in commune viventium*). The Duke Maximilian on August 9, 1646, very enthusiastically recommended the virtuous institute to Pope Innocent X for confirmation, declaring that the institute was particularly salutary because of the lack of priests and the ignorance of the people.

Had the Jesuits benefited only one student like Bartholomaeus Holzhauser, truly indeed all their cares would have been richly repaid.

A. M. D. G.

Obituary

FATHER EMILE MATTERN

(1865-1935)

Father Emile Mattern was born on October 2nd, 1865, in Andlau, a prominent town of Alsace. Of his boyhood and early training no details have reached us. We may readily judge of the piety of his parents from the fact that in 1880, when a lad of only 15, Emile, with his elder brother Joseph and later with his younger brother Paul were all studying and preparing themselves for the Foreign Missions in the Apostolic School of Boulogne-sur-mer.

Emile was serious and rather reserved, but always willing to join in the sports, which he did with great enthusiasm, yet without shouting or boisterousness. Of a gentle and kind disposition, he cheerfully sacrificed himself to oblige his companions with whom he became quite a favorite. To an unusually bright intellect he added constant and serious application and thus achieved surprising success in his studies; for although subject to severe headaches and spending a great part of his time in the Infirmary, he invariably led his classes in the weekly tests. He was especially apt in Latin and acquired great facility by the practice, faithfully kept up, of composing fifty verses each week.

On account of the troublous times in France and the persecution of the clergy by a relentless government, the Apostolics were obliged to move to Amiens, where for a while they continued their studies in hiding. But when the persecution became more rife and threatening, the Apostolics were forced to disperse and take refuge in various houses of studies and even with the

Christian Brothers, who received them most hospitably. Meanwhile the Superiors succeeded in finding a permanent refuge in England, in Littlehampton. Emile was very happy to meet his companions once more and share with them the sacrifices and hardships of exile. Thus for some weeks and until the baggage and supplies could reach their new home, accommodations were very scant. Doors had to be taken down and converted into tables; for lack of bedding they slept on the floor and for want of pillows, rested their heads on the border of the few mattresses they found in the place. These sacrifices were cheerfully offered up by Emile and his companions and served as a remote preparation and foretaste of the hardships they were expecting to meet in their future missionary labors.

Missionaries from foreign lands frequently visited the Apostolic School in search of recruits. Such a visit it was that moved Joseph and Paul Mattern to join the Province of Lyons for the Syrian Missions where they did outstanding work. As Rector of the Maronite College in Rome, Paul was able to be present at the bedside of his brother during his last illness and attended the funeral service.

In the summer of 1883 Reverend John F. O'Connor, the future first Provincial of the New Orleans Province, stopped at Littlehampton on his way to the Tertianship of Tronchiennes. He took the occasion of his visit to address the boys and discoursed at length on the vast territory of the New Orleans Mission, on its prospects and stressed especially the urgent need of laborers in that neglected part of the Lord's vineyard. Emile was deeply moved by this talk and from that moment his heart yearned for the Southern Mission. Accordingly, in the summer of 1884, after completing his rhetoric, he was happy to join a band of ten Apostolics all destined for the New Orleans Mission. They gladly availed themselves of the opportunity of the

return to the States from Tronchiennes of Father William Miles, of the Southern Mission. Under his guidance they sailed for New York on their way to Florissant, the Missouri Novitiate, their destination. It was in this House of Probation that the novices of the South were being trained since the closing of the Grand Coteau Novitiate in August 1878. The Wisconsin, the vessel on which they were making the voyage, reached New York in ten days. A surprise awaited them on arrival. A wire was handed to them informing them that there was no room for their band at St. Stanislaus Seminary, Florissant, and directing them to go to West-Park-on-the-Hudson, then the Novitiate of the New York Province.

It was on the 3rd of September that the band knocked at the door of the Novitiate. At that time there were only ten novices and Father Gleason, the Novice-Master, gladly welcomed the newcomers, whose unexpected arrival doubled the number of his charge. The new novices were soon quite at home following the usual exercises and experiments of the Novitiate and applying themselves meanwhile to the study of the vernacular. While making progress in the virtues suited to his vocation Frater Mattern was rapidly learning the English language. Such, in fact, was his facility for languages, that in a few months he was able to conduct a catechism class. As the days glided by and his character became better known, his companions began to admire him as a model novice and to esteem him for those sterling qualities which had endeared him to his fellow-Apostolics.

The happy novice, however, was not to complete his novitiate at West-Park-on-the-Hudson. For the following summer the Superiors of the New York-Maryland Province carried out their plan of moving the Novitiate from West Park to Frederick, Maryland. Fortunately, by this time there was room enough for

Frater Mattern and his companions at Florissant. Accordingly as directed they set out at once for St. Stanislaus Seminary. Father Hagamann, the Novice-Master at the time, gave them the same kind welcome they had received from Father Gleason on their arrival at West-Park-on-the-Hudson.

The second year of the noviceship passed by peacefully and usefully until the longed for day arrived—the 8th of September, 1886, on which Mr. Mattern had the great happiness of pronouncing his First Vows. On account of the very thorough studies made at Littlehampton only one year of Juniorate was given to Mr. Mattern and to his companion Mr. Paris, in which they reviewed their classics and took a special course in English.

At the close of the scholastic year, 1886-1887, the southern Novices and Juniors left Florissant for their new home at Macon, Ga. This new home was the former Pio Nono College, a Diocesan institution, which had been closed for some time and which Very Reverend Theobald Butler, the Superior of the Mission, had purchased and converted into the Novitiate of the New Orleans Mission under the name of St. Stanislaus College. Mr. Mattern, however, and Mr. Paris having already completed their Juniorate at Florissant, were directed to report at Spring Hill College, Mobile, Alabama, and there await their assignments for the coming scholastic year.

Accordingly in 1888 we find Mr. Mattern in New Orleans at the College of the Immaculate Conception on Baronne Street teaching First Grammar, a class corresponding to the present Fourth High. In addition to the usual curriculum he taught German, a tongue he continued to teach during his entire regency with the exception of one year in which he was assigned a French class. He was as familiar with the French language as he was with the German, writ-

ing and speaking both fluently. The following year he again taught First Grammar and with such success that he was appointed to go up with his class to Poetry and then to Rhetoric which he taught for the next two years. While professor of Rhetoric he was also Moderator of the English Academy and with marked success directed the plays which were frequently staged in those days. But while training the minds of his pupils Mr. Mattern made use of the great influence he had with his boys to mould their characters. We may judge of the good done to the souls of his pupils by the following testimony received recently from one of his old boys on learning the sad news of his former professor's death: "Father Mattern," he wrote, "must have done a wonderful amount of good in his life; for I still well remember the great influence he had with the boys of his class, an influence which must have expanded with the years as his opportunities broadened."

After completing his regency Mr. Mattern was sent to St. Charles College, Grand Coteau, La., at that time the Philosophate of the New Orleans Province. He was very fortunate in having for professor and Prefect of Studies, Reverend James De Potter, a most able and devoted teacher, under whose efficient direction, with his remarkable talents and constant application, he met with even greater success in Philosophy than in his classics and was several times named for the public defence.

On account of his great tact and spirit of charity Mr. Mattern was appointed Beadle and due to his familiarity with the Greek authors was given charge of the Greek Academy. The custom of writing Latin or Greek verses on the occasion of the Renovation of the Vows still obtained in those days. As the day of the Renovation approached, it was quite noticeable that Mr. Mattern's room was frequently visited by many of his

companions, who invariably came out with a light step, a paper in their hands and a smile on their lips. It was then readily conjectured that many of the verses presented for the occasion had come from his fluent and charitable pen. On account of his constant habit of being obliging and of his readiness to join in the walks and games he proved as popular among his brother-Philosophers as he had among his fellow-Apostolics and brother-Juniors.

After thus successfully finishing his Philosophy in Grand Coteau, Mr. Mattern, in September, 1895, was sent to Woodstock College, Maryland, for Theology. In this course also his usual bright intellect and close study won for him the same success which had crowned his former efforts. Thus he was again chosen for the public disputations. On November 1, 1896, at the celebration of Father Aloysius Sabetti's Silver Jubilee as Professor of Moral Theology, it was Mr. Mattern who had the honor of reading a Latin ode, which was highly praised. One of his former companions thus briefly sums up the life of Mr. Mattern as a theologian: "He was a model student, a model religious and one of the most popular men in his day at Woodstock." This popularity was once more the fruit of his pleasant disposition and constant readiness to oblige. At the end of his third year of theology the day he had been looking forward to with such keen eagerness dawned at last and he was ordained priest by His Eminence Cardinal Gibbons.

After completing his theology Father Mattern was sent to Tronchiennes for his third year of probation under the wise guidance of Father Eugene Genis. But a few months had scarcely elapsed when an untimely death deprived the Tertians of their learned and devoted instructor. Father Adolph Petit was chosen to replace him. The wisdom of the selection was proved by the many years "Le bon Père Petit" (the

kind Father Petit, the name commonly given him by all) so efficiently spent in the discharge of the duties of Instructor no less than by his extraordinary simplicity, ardent faith and familiar intercourse with God. "No one," declared Cardinal Mercier, "who has known Father Adolf Petit intimately or who has made retreats under his direction will be astonished if competent authority introduced in due time the cause of his beatification." No wonder then that Father Mattern ever afterwards considered it a special grace and privilege to have spent his *Schola Affectus* under such an enlightened and holy director. No wonder, if ever afterwards, as Very Rev. Father General himself remarked, Father Mattern cherished the memory of his former Tertian-Master.

On his return to the States Father Mattern was stationed once more in New Orleans at the College of the Immaculate Conception, where he spent a rather strenuous year. For besides fulfilling the office of Minister, he performed the duties of Prefect of the Church and of health, taught Logic, Metaphysics, Ethics and a class in French withal. He was, moreover, confessor of the boys. But with his happy and methodical character these multiplied occupations were both cheerfully and efficiently attended to.

On August 26, 1901, Reverend Henry Maring, the President of St. Charles College, Grand Coteau, La., was appointed Rector of the Immaculate Conception College in New Orleans. Only two days later, Father Mattern, who had not yet pronounced his Last Vows, was named to succeed him as Rector in Grand Coteau. Just the year previous, St. Charles College, in its checkered existence had been closed as a House of Studies and opened as a Day School for the youth of the neighborhood. The number of the students was accordingly very small. In fact during the entire tenure of office of the new Rector, the average attend-

ance amounted to merely thirty boys. This fact allowed him to devote himself unsparingly to the works of the ministry and to assisting the neighboring pastors, a labor of zeal to which both his endowments and disposition fitted him admirably.

"Immediately after his appointment," writes a member of Father Mattern's community, "he began to endear himself not only to his own community but likewise to the secular clergy by his intense zeal and his willingness to help in the work of their parishes. They vied with each other in endeavoring to secure his services for the week-ends and each week found him preaching and hearing confessions and advising both priests and people with the zeal of an apostle. His fluent mastery of French and English made him a ready speaker in either language and his burning love of God made him an earnest and forceful speaker, whose efforts were visibly blessed by God. On an occasion of his Feast-day as Rector of the College, the Archbishop of New Orleans, His Excellency Placide Chapelle and as many as thirty-seven priests of the secular clergy were present to offer their congratulations and good wishes and the encomiums they heaped upon him in various speeches during the dinner gave expression to the genuine and deep regard in which he was held."

The following tribute paid to the memory of Father Mattern by His Excellency, Most Reverend J. B. Jeanmard, Bishop of Lafayette, La., a warm and intimate friend of his, refers mainly to his activities as Rector of Grand Coteau and finds here a fitting place:

"The news of the death of Father Emile Mattern, S.J., in Rome brought real grief to many of the clergy and laity of Southwest Louisiana. It is true that it is many years since he lived and labored in this field, yet his work and personal influence was such that his memory is still green and cherished amongst us. Dur-

ing the years that he spent as Rector at Grand Coteau, he, in a sense, became identified with religious activities in the Attakapas country. Always ready, as the head of a large community, to give a helping hand in the parishes, when the diocesan clergy was still comparatively few in number, he would answer the call himself, when as it often happened. all his available priests were already engaged. It thus happened that he came in close contact with clergy and they came to esteem and truly love him. They saw in him a priest who was not only holy and learned, but eminently practical, with a heart of gold, understanding their hardships and difficulties, sympathizing with them, making himself one of them or rather looked upon by them as an elder brother.

"But this was not the full extent of his activities in our parishes. He was in great demand as a preacher of missions. I dare say that there are very few churches in southwest Louisiana in which his eloquent voice was not heard. In the larger parishes he preached missions time and again, and the people always flocked to his sermons, never tiring of hearing him. It is, I think, no exaggeration to say that, although there may have been preachers gifted with greater eloquence than he, there was none more in favor with our people, probably because none knew them better or was more sympathetic. On this account he never failed to strike a responsive chord in their hearts.

"The same may be said of the Louisiana clergy. More than once he was invited to direct their retreats and to this day they recall the blessed days when they sat entranced, as they listened to the solid and practical meditations and conferences of this true man of God. He had shared their labors, their privations and difficulties, their joys and sorrows; he had been their intimate confidant and counselor, and from his rich

store of experience and his own close union with the divine Master, he drew rich practical lessons that were best calculated to touch their hearts, and make them more fervent and zealous laborers in the Lord's vineyard.

"I can say from personal knowledge that Father Mattern kept a warm spot in his heart for the Attakapas, its clergy and people. On the occasion of my last two visits '*ad limina*' I visited him and had long talks with him. The warmth of his reception and the keen interest he manifested in everything that concerned the new diocese of Lafayette, its clergy, its people, its institutions, made me feel that although the call of duty had separated him from us these many years, his heart was still with us. When he celebrated the Golden Jubilee of his religious life, some ten months before his death, and messages of congratulations poured in from far and near, nothing, I venture to say, gave him greater pleasure and touched his heart more deeply than a joint letter of the older members of the clergy of this diocese, which reminded him that he was still affectionately remembered in the Attakapas country, so dear to him. His death was felt by us all as a personal loss, and we feel consoled in the thought that our young diocese, its clergy, its faithful and its unworthy Shepherd have in him a faithful advocate now in heaven."

But while devoting, we might say, spending himself for the spiritual benefit of the neighboring parishes, Father Mattern was far from neglecting his own church, school or community. Besides faithfully performing his duties as Superior, he preached and heard confessions in the church, directed the studies in the school, gave the nightly points and weekly instructions to the Brothers and the domestic exhortations to the community. He seemed especially eager to foster union and fraternal charity. Thus on the occasion of

his Last Vows, Candlemas Day, 1902, when responding to the greetings and good wishes offered him during the dinner, he closed his remarks with the following earnest words which welled from his heart: "Yes, let us all be mindful that charity begins at home; let us then foster in our community union and fraternal charity and we shall not fail to experience how good and sweet it is for brethren to dwell together in union."

Nearly six years had thus pleasantly and usefully passed by when it pleased our Lord to allow a fearful calamity to befall the zealous Superior and his happy community. While they were quietly partaking of their noon meal on July the 8th, 1907, they were suddenly aroused by some of the villagers informing them that the roof of the College was on fire. The building unfortunately was far from fire-proof and so despite all the help that the whole village, who had been summoned by the tolling of the church bell, could give the entire structure was completely consumed within an hour. It was an untold disaster depriving twenty Fathers and Brothers, some of them old and helpless, of their home, and moreover utterly consuming the fruit of twenty years of hard work and countless sacrifices. There was one consolation, however, in the saving of the handsome church erected twenty-six years before and which was only fifty feet away from the college. While four gigantic pecan trees between the sacred edifice and the blazing structure acted as a partial screen and while the men were making heroic efforts to keep pouring water over the blistering weather-boards of the sacristy and bell tower, the women and children, some on their knees and with tears in their eyes, presented a touching scene as they frevently prayed that the church they loved so much might be preserved. Father Mattern always firmly believed that these ardent supplications, it was, which moved the Sacred Heart to spare the church that bore His name.

Meanwhile Father Mattern had been appointed by Very Reverend Father General Rector of the Immaculate Conception, at New Orleans. Thus only a few days later and with his heart still aching from the loss and trials entailed by the fire, Father Mattern left the scene of his many and fruitful labors for his installation which took place on July the 31st. He was, in fact, only exchanging places with Father Maring, the former Rector of Baronne Street, who two days later, August 2nd, was named President of Grand Coteau College.

As Rector of our College in New Orleans, the two characteristics of Father Mattern, his zeal and charity manifested themselves even more conspicuously. He was glad to avail himself of the occasions which presented themselves of again assisting the parish priests in the works of the ministry. Thus he saw to it that the many requests for help on Sundays and Holy Days of obligation were promptly and cheerfully complied with; he frequently preached for them and at times gave Lenten Stations both in English and French. The Sodalities which he was happy to direct personally flourished and proved the source of solid good especially among the men. He was much sought for as confessor and director. He was fond also of visiting the sick and bringing them Holy Communion.

On these occasions his kindness would rival his zeal. For, not unfrequently the sick were poor and he would manage to secure alms to meet their needs. It was especially in the case of those who had formerly been well-to-do and at present found themselves in straightened circumstances, that his charity showed itself. He realized that they were ashamed to beg and were stinting themselves to keep up appearances, and he would come to their aid in some delicate manner. Informed of the extreme need of a certain Religious

Community he managed for quite a while to send them a monthly offering to enable them to bridge over their lack of funds.

But these works of zeal and charity for externs did not lessen his solicitude for his community and the students. He was exact in his government but likewise very kind and thus he endeared himself to the members of the Community. He was deeply interested also in the students, in their moral formation and their success in studies. At the beginning of his term of office they numbered some 350 and continued to increase. Due possibly to the large number of students towards the end of his administration the opening of Loyola University was definitely determined upon.

Accordingly on the 13th of November, 1910, in the presence of the Papal Delegate, His Excellency Archbishop Diomede Falconio, Archbishop Blenk, the head of the New Orleans Archdiocese, performed the imposing ceremony of laying the cornerstone of the future University. Quite a number of visiting Prelates and almost the entire clergy of the city attended the functions which were further graced by the presence of the Governor of the state and the Mayor of the town, who both made appropriate addresses to the vast concourse of people who had gathered for the occasion. The following September, Loyola University officially opened its doors and held its first session. This step entailed a separation of the College and High School departments, which hitherto had been held at the institution on Baronne Street. The College classes attended Loyola University and the High School classes were retained at the Immaculate Conception which henceforth became the Jesuit High School.

Meanwhile the Provincial, Very Reverend John F. O'Connor, was fast failing in health. On February 26, 1911, presuming on his strength he insisted on

taking part in the elaborate Mobile Bi-centennial celebrations and unfortunately suffered in consequence a complete breakdown. So serious, indeed, was his condition that it was deemed more prudent to take him at once to St. Mary's Infirmary. There in spite of devoted care and attention he gradually grew worse and on March the 27th peacefully breathed his last. The death of the Provincial which was a great loss to the Province, incidentally proved the occasion of a new burden to Father Mattern and also a fresh token of appreciation and confidence on the part of Very Reverend Father General who appointed him Vice-Provincial.

This office was efficiently fulfilled by Father Mattern until the 5th of June when Reverend Father Michael Moynihan, the Novice-Master, was named Provincial. This appointment rendered vacant the important office of Novice-Master. This vacancy, however, did not last long; for on August the 5th, exactly two months after Father Moynihan had left Macon to assume his new duties as head of the Province, Father Mattern was appointed to replace him as Master of Novices.

The change of domicile and of office did not alter Father Mattern's character but merely substituted a new field for the exercise of his zeal and charity. It was, indeed, a great sacrifice to relinquish the works of the ministry he loved so much and performed so well. But once the sacrifice was demanded by obedience, it was cheerfully and generously made. He began at once to devote himself with his wonted diligence and zeal to the formation of the novices, the hope of the Society. For this purpose he spent much care and time in preparing a splendid set of the explanation of the Rules, copies of which his former novices still treasure as a precious souvenir of their novitiate and as a useful book of reference. He bestowed the same care in preparing occasional conferences, meditation

points for special Feasts and likewise the exercises of the Long Retreat. All these he gave with peculiar unction. It was not surprising, then, that when alluding to the Patrons for whom he had a special devotion, the Blessed Virgin, St. Joseph and St. Ignatius or describing the Passion of our Lord, tears were seen trickling down his cheeks. For these reasons, while impressed by the dignified manner and bearing of their Master, the novices came to look upon him as a man of prayer, a man united with God.

But such was the kindness and solicitude of Father Mattern for his charges that the reverence the novices entertained for him in no wise prevented them from freely approaching him with their doubts and scruples or for direction.

But is was especially on the occasion of the typhoid-fever outbreak in the summer of 1914 that this kindness and solicitude manifested themselves to the full. There were fourteen cases at one time, twelve novices, a lay brother and a father. As this father unfortunately happened to be the Minister and Prefect of Health, the entire burden and responsibility of the epidemic was thrown on the shoulders of the Superiors. Some of the patients were seriously and even dangerously ill; but happily none fatally. Meanwhile Father Mattern himself suffered from fever, probably from a milder form of typhoid; but he never took to bed and continued to visit his dear sick at least three times daily and encouraged them with cheerful words.

The constant zeal and charity of the Superior naturally won the hearts of the members of the Community who came to look upon him as a kind father. It was not surprising, then, that when he was leaving Macon for New Orleans to be installed on March 4, 1918, as Provincial, the parting was keenly felt. As the time for his departure arrived, the whole Community assembled in the vestibule at the entrance

and lined the wall on each side. Father Mattern, deeply affected himself, then appeared and spoke a few heartfelt words of farewell and many an eye was moist as passing out he pressed the hand of each one.

The appointment of Father Mattern as Provincial proved no suprise; for, it was well known throughout the Province how well qualified he was for this important and responsible office. He was eminently equipped with both the required knowledge and experience. By his love and study of the Constitutions he had attained a thorough knowledge of the Institute and by the varied offices of trust he had filled, throughout his life as a Jesuit, he had acquired a vast experience in government. He had, indeed, been Beadle as a Novice, as a Junior, as a Philosopher, then Minister the very year following his Tertianship, Rector at Grand Coteau, at New Orleans, Vice-Provincial, finally Rector and Novice-Master for seven years at Macon when he was named Provincial. To this knowledge and experience was added a spirit of zeal and charity which continued to manifest itself all through his term of office as Provincial. So great, indeed, was his kindness that by some it was misunderstood as too great leniency. "His instinctive kindness and all-pervading zeal," remarks, in point, one who knew him intimately, "often prevented him from being convinced that firmness was to be employed when to others it seemed imperative. As soon, however, as he became convinced, he manifested all the firmness of character, disinterested zeal and prudent charity of a man of God."

During his term of office as Provincial important matters came up for consideration and execution. Thus in the very beginning of his administration he was called upon to meet a most exacting situation. The World War was entering upon its last stages and the United States Government was summoning all the

resources of the country to do its part with the Allies. In consequence there was retrenching throughout the nation, entailing serious hardships and sacrifices in all our Houses. Among the several measures adopted by the new Provincial was the locating of our Philosophers at Loyola University. The move had a few drawbacks, but more advantages in the relieving of the financial situation and affording excellent professors from our own Province.

Another important occurrence which took place in the early days of Father Mattern's administration was the separation of the Denver Mission from the Province of Naples and its subsequent division between the Missouri and the New Orleans Provinces. The several Communities of Albuquerque and of El Paso were thus incorporated into our Province. Father Mattern at the very first opportunity visited the newly acquired territories and by his sincere zeal and genuine charity endeared himself to the new members of the Province and made them feel that they were integral parts of it and most welcome.

In the early part of 1921, Very Reverend Father Norbert de Boynes was appointed by Very Reverend Father General, Visitor of the Province. This assignment proved another important event during Father Mattern's term of office. The Visitation opened officially on the 11th of February and lasted until the 23rd of October. During all this period Reverend Father Provincial zealously assisted Father de Boynes in making a most thorough and successful Visitation.

On the 27th of the same month, a few days after the ending of the Visitation, the Religious of the Sacred Heart at Grand Coteau celebrated the Centennial of the founding of their convent. They very appropriately requested the Southern Provincial to be the speaker on the auspicious occasion. A large throng had gathered for the celebration which was graced by

the presence of their Excellencies the Archbishop of New Orleans and the Bishop of Lafayette and almost all the clergy of Southwest Louisiana. A short passage from the discourse delivered on this occasion may exemplify Father Mattern's style and justify the appreciation of him as a speaker expressed by Bishop Jeanmard in the tribute given above. The orator had just exposed the lofty aim of Mother Barat in her system of education and goes to show how faithfully it had been carried out by her daughters in Grand Coteau:

"Need I say that Grand Coteau has faithfully striven to reach the ideal set by Blessed Mother Barat for her daughters? Let its history of a hundred years bear testimony. Other educational institutions founded in the same century may have become more wealthy, more widely known and numerously attended. Have they done more solid good? Have their directors, teachers, instructors been more capable and devoted? Have their pupils been better educated in the true sense of the word? Much of the work done here these one hundred years has been obscure, hidden work; it has not been advertised in the social, political, theatrical world. It has gone into homes to brighten them, into families to unite them, into parishes to edify them, into all sorts of pious and charitable movements to encourage and promote them. How many young souls have not found here the priceless treasure of true faith! How many have not hearkened to the sweet voice of the heavenly Bridegroom calling them to a life of perfection? If it were given us today to visit in spirit the places, where this venerable convent has exerted an influence for good, we would be greeted by thousands of hands raised in gratitude to their Alma Mater, by thousands of voices acclaiming her and calling her blessed. A hundred years of prayer, of disinterested zeal, of good counsel

and good example, of deeds of kindness and charity of the best that is to be had in Christian Education, make up a century such as the angels love to record in the book of life. The Catholic Church alone can produce it. She has done so here in Grand Coteau."

After the celebrations, Father Mattern returned to his residence in New Orleans. A week later on the night of November the 7th, just as he was quietly preparing to retire about ten o'clock, the following wire from Macon, Georgia, was handed to him: "Our main building is being completely destroyed by fire. All the members of the community are safe." The telegram was signed by Father James De Potter, the Rector. It was a bolt from a clear sky. While shocked and grieved at the loss of the Novitiate the Provincial was happy that no harm had befallen its inmates. He took the next train and rushed to the assistance of the community he loved so keenly. The next day on arriving at Macon his heart was deeply moved on beholding the blackened and bleak walls looking down on the smouldering ruins below. It was all that was left of the splendid edifice, which had been shortly before remodelled and made the most comfortable house in the Province. All the furniture, the magnificent paintings from Rome and the entire library were a complete loss. Nothing was saved except the Blessed Sacrament, the relics, the Vestments and the sacred vessels. The night of the disaster the homeless members of the community were charitably given shelter in the hotels of the town. Quick action was needed to meet the emergency. Father Provincial at once held a consultation with the Superiors of the Novitiate. It was there and then decided that the Juniors with their professors be transferred to Augusta, where the vacant school building could be converted into a temporary Juniorate. The novices, however, with their Novice-Master and Rector were to be housed at

our Villa, three miles to the Northwest of Macon. Thus within a few days both the Juniorate and Novitiate were carrying on as usual. These were merely emergency measures pending permanent arrangements.

Even before the fire it had been decided to close the Boarding College at Grand Coteau due to financial difficulties. The announcement to this effect was formally made at the Commencement Exercises in June, 1922. It naturally occurred to the practical mind of Father Mattern that St. Charles College, with its splendid and well equipped building would afford excellent facilities for the Novitiate and Juniorate. The plan won the unanimous approval of the Consultors. By the middle of the following August the entire former Macon Community were again reunited within the hospitable walls of St. Charles College and under the care of their beloved Rector, Father James De Potter and their solicitous Novice-Master, Reverend John Salter. The following year it was definitely settled that the Novitiate would not be rebuilt in Macon and St. Charles College, situated in the center of the Province and in the center of a Catholic population, became our permanent House of Probation. This important step, however, was not taken without much deliberation and the prudent weighing of its advantages and disadvantages. Indeed, it was only after the mature consideration of the many representations and generous offers of financial help and cooperation on the part of the citizens of Macon on the one side and on the other side of the great advantages of Grand Coteau that the final decision was made.

At the end of June 1923, the Provincial Congregation preparatory to the XXVII General Congregation to be held in Rome took place at Spring Hill College. In the latter part of August Very Reverend Father

Mattern as Provincial and Fathers Power and De Potter, as Delegates, were on their way to Rome. What happened at the Congregation concerning Father Mattern's election as American Assistant and his subsequent life in Rome is excellently described in the following communication of Very Reverend Norbert de Boynes, the French Assistant who knew him intimately and was his constant companion: "During the General Congregation of 1923, at which he assisted as Provincial of the New Orleans Province, Father Mattern made an impression on all of a man, prudent, well balanced, moderate and impartial withal. It was not surprising, then, when the time to proceed with the election of a successor of the regretted Father Hanselman arrived, Father Emile Mattern was elected by a large majority.

"On the day of the election I paid him a visit not indeed to congratulate him, but to offer him my sympathy. I was in fact well aware that the separation from his Province, to which he was deeply attached, would prove a great sacrifice. As he thanked me a few tears trickled down his cheeks. But the will of God was generously accepted and once the sacrifice was made he never repined, but applied himself to his new office with entire devotedness and even cheerfulness.

"The life of an Assistant is marked with but few occurrences. Here are a few details, however, which may prove of interest.

"Father General placed great confidence in Father Mattern. This confidence he manifested in proposing him to be a member of the Commission appointed for the final revision of the Epitome before its promulgation; again in choosing him for his confessor after the death of good Father Walmesley; and later on when Father Oppenraaij returned to Holland, by proposing him for Admonitor of the General. I repeatedly heard

His Paternity congratulate himself on the services the American Assistant rendered him by his assiduous work and sound judgment.

"Father Mattern was, indeed, a great worker. Always at his desk, he worked calmly and constantly; his correspondence was considerable and frequent were the reports to be drawn up on the important questions presenting themselves in the Assistancy. . . . He found time, however, to read some well selected works on Ecclesiastical science. He liked to read the reviews published in the American Assistancy and those also of other countries. He took special interest in the foreign missions and attentively watched their progress.

"From the very beginning of his stay in Rome and as much as his duties of office permitted, Father Mattern performed some ministry, giving a triduum occasionally or a retreat to an English speaking community or again to the American students, retreats preparatory to the Ordinations. It was at the American College, above all, that he exercised his zeal. He went to it once a week regularly and on these occasions the rector, aware of the weak condition of his health, would place an auto at his service. I freqently heard it remarked that his spiritual influence at the College was much appreciated. He, moreover, received frequent visits from his penitents.

"Father Mattern was not a great talker, nor very demonstrative in his dealings with others, but possessed a very warm heart. He kept a grateful souvenir of those who had done him favors or to whom he himself had been kind. This gratefulness manifested itself in the manner he would speak of his family, of the Apostolic school where he made his studies, of the fathers with whom he had lived in his Province, at Florissant or at Woodstock. And he always spoke of them with kindness and charity.

"This charity extended itself to benefactors, to friends of the Society, to priests he had met during the course of his ministry. It was a joy for him to welcome them at the Curia or to visit them as long as his health allowed, to take them to the sanctuaries of the Society, particularly to the rooms of St. Ignatius at the Gesu.

"It was always a pleasure for him to join in the feasts of the Society in the various houses of Rome, and to assist at the conferences of Ours; but with his declining strength he was obliged gradually to forego them completely. This proved a great sacrifice for him.

"Father Mattern never forgot his native land and as soon as he learned that there was an Alsacian in some religious community he never failed to pay him a visit from time to time.

"One word about Father Mattern's health. When he arrived in Rome for the General Congregation in September, 1923, he mentioned to me that he had been seriously ill and even feared that he would not be well enough to attempt the voyage. I failed at the time to understand the nature of his ailment of which he himself seemed to have only a vague conception. However, he regained his health. Apparently it continued to be satisfactory until his voyage to the United States in 1926 for the Eucharistic Congress held in Chicago. While in New Orleans on this occasion he deemed an operation for hernia advisable. But Dr. Nix whom he consulted found him on examination to be in a very poor state of health. He then decided to give him treatment for a few weeks in order to lower his blood pressure which was very high. The operation proved quite successful, but unfortunately during his convalescence the patient suffered an attack of heart failure which almost carried him off. After a long convalescence he finally returned to Rome. Since that time he continued to suffer from arterio-sclerosis and high

blood pressure which affected his heart. After his return from the United States periodical attacks of vertigo, which were very painful, disappeared slowly only to reappear from time to time, especially during the vacations. He suffered habitually from insomnia, which caused his nights to be very painful. For a long time he was obliged to rest after breakfast to compensate for the loss of sleep during the night.

"Father Mattern had made for himself a *modus vivendi*. He prudently husbanded his strength and continued the regular work as the Assistant. But gradually his exterior activity grew less; he no longer or very rarely gave retreats and especially during the last two years almost completely omitted his walks. Those who watched him more closely and were fearful of some sudden collapse wondered how he could still carry on, and under the circumstances fulfil his office so well. The explanation, doubtless, was his perfect conformity to God's holy will. He realized that he was seriously ill and at the mercy of a stroke. He had made the sacrifice and awaited the hour of God in the greatest peace and made use of what remained of his strength for the service of God and of the Society. In my humble opinion this perfect resignation and peace of soul greatly contributed to prolong his life and proved likewise a great source of edification for all the members of the Curia."

The members of the American Assistancy were not generally acquainted with the real facts concerning the health of Father Mattern. As he was duly attending to the many duties of his office, little or no concern was entertained. But suddenly on June 19th of this year deep anxiety was aroused by a cable from Very Reverend Father General consisting of merely three words: "Mattern seriously ill." A few conjectures were made and the prayer "*Pro Infirmo*" was at once added to the Litanies. Only ten days later did definite

news arrive from Rome in a letter from His Paternity himself addressed to the "Fathers Provincial of the American Assistancy" and bearing the same date as the cablegram. It read as follows:

Reverend and dear Father Provincial: P. C.

I have thought it my duty to communicate to Your Reverence, in addition to the cablegram sent June 18th, some details concerning Father Assistant. On Pentecost Sunday, after celebrating the Holy Sacrifice, he felt unable to continue his arduous duties, because of a condition due to a weakened heart and high blood pressure. He therefore retired to a room in our infirmary. Despite the diligent care of two specialists who were summoned for consultation, Father has shown but slight improvement.

I therefore request your Reverence to solicit the prayers of the members of your Province on behalf of our good Father, to whom the American Assistancy is so deeply indebted. Let it be the earnest prayer of all that God's holy will may be perfectly fulfilled.

I commend myself to Your Reverence's holy Sacrifices and prayers.

Your Reverence's servant in Christ,
W. LEDOCHOWSKI, S.J.

The slight improvement in the condition of Father Assistant continued for some days and all hoped that he might recover. The wish, however, was father to the thought. For in the early part of July Father Mattern had another heart attack and "on Tuesday, July 9th," writes Father Killeen, his secretary, in a letter dated July 15, "Father thought it would be his last day, although we ourselves were by no means convinced of it. Brother Sullivan and I spent the whole afternoon at his bedside as he had asked me to say the prayers should the last agony set in. He rested peacefully during the afternoon and towards evening, he dis-

missed me, saying it was no longer necessary to stay with him and that he would have to spend another night 'in God's hands.' On Wednesday and the two days following Father once more improved to an extent that was a real surprise to the doctor. Then Saturday at three in the afternoon he suffered another heart attack which lasted about an hour. Since then he has been quite weak. He continues to be extremely edifying to all who see him and his only desire is to have his friends pray for him." . . .

And indeed many prayers were being offered for him not merely by his friends at Rome but throughout the American Assistancy and especially in his beloved Province of the South to which he had so much endeared himself. But "God's will must be perfectly fulfilled" as His Paternity had resignedly expressed it in his last letter and on July 31st, a two word cablegram from Rome: "Mattern defunctus" announced that Our holy Father St. Ignatius had taken his faithful son to celebrate his glorious feast in heaven.

The last moments and death of Father Mattern are accurately and beautifully decribed in a letter of Father Killeen which we are giving in full.

Frascati, August 9th, 1935.

Reverend dear Father Provincial:

You may wish to know some of the details concerning the last moments and death of our beloved Father Assistant, in addition to those already communicated to the whole Society by Very Reverend Father General.

During July, and especially after the 13th of the month when he suffered a severe heart attack, Father Mattern's general condition was very weak, and he suffered not a little owing to internal disorders of the heart and kidneys, and because he had to retain almost the same position in his bed. Despite his weak condition, he showed a resistance to the heart attack which surprised everyone, and it was thought that he

might linger for a few more weeks. His death came more suddenly than was expected.

During the morning of St. Ignatius Day, Father Mattern seemed even more cheerful than usual, Brother Sullivan and I visited him shortly before ten o'clock, and Father Welsby, the English Assistant, dropped in to see him two or three times.

A few minutes before one o'clock, while the community was at dinner, Brother Eceiza, the Infirmarian, went to Father Mattern's room to take his pulse. The pulse beat was normal for one in his condition, and nothing extraordinary was noted. Father even spoke a few words to the Infirmarian. Brother Eceiza left the room and was only gone a minute when he thought he heard a noise in Father's room. Hurrying back he saw him breathing very heavily, so he immediately phoned to have Father Welsby summoned from the refectory. Father Welsby rushed upstairs and arrived at Father Mattern's bedside just in time to impart a final absolution before he breathed his last.

The news of the sudden death was phoned immediately to Villa Rufinella whither most of the members of the Curia had removed some three weeks before. No one could help feeling an acute sense of loss at Father's passing away, for he was extremely beloved by everyone, yet all felt consoled that his sufferings had been brought to an end, and it seemed that he had been summoned to his heavenly reward through the intercession of our holy Father Saint Ignatius.

The funeral was held on Friday morning August 2nd, from the semi-public chapel connected with the Curia. Father Boetto, Assistant for Italy and Superior of the Community, was celebrant of the Low Mass. Besides Very Reverend Father General, the Fathers Assistant and members of the Curia there were present, Father Paul Mattern, S.J., a brother of Father Emile, Rector of the Maronite College in

Rome, Most Reverend Gerald O'Hara, Auxiliary Bishop of Philadelphia, Monsignor Breslin, Vice-Rector, Monsignor Fitzgerald, Spiritual Director and about thirty priests and seminarians of the North American College; Very Reverend Father Oswald, Superior General of the Calced Carmelites, Monsignor Hurley of the Secretariate of State at the Vatican, Fathers McCormick and Lazzarini of the Gregorian University, Father Aloysius Roccati, S.J., of the California Province, Father O'Neil, C.S.P., Rector of the Church of Santa Susana, and the students of the Maronite College.

Towards the end of June Father Mattern had received the Last Sacraments with a sereneness and fervor that gave great edification to those privileged to be present. One evening in the middle of July, after he had suffered his last severe heart attack, Father General read the prayers for the dying and imparted a special blessing from the Holy Father. Father Mattern was deeply moved by this testimony of paternal affection on the part of the Pope and in a voice throbbing with emotion he asked Father General to tell the Holy Father that he considered his blessing a great grace, that he had always loved the Church and its Shepherd, and that the chief preoccupation of his life had been to make them better known and loved.

Devotedly yours in our Lord,

JOHN KILLEEN, S.J.

We can find no more appropriate words with which to close this short sketch of Father Mattern than those of Very Reverend Father General himself taken from the communication announcing the death of the American Assistant to all the Provincials of the Society:

"In 1910," writes His Paternity, "the Province of New Orleans, of which he was almost a constant consul-

tor, sent Father Emile Mattern as its delegate to the Procurators' Congregation; in 1923, as Provincial, he was present at the XXVII General Congregation, by which he was appointed American Assistant. This most important office, to which was later added that of Admonitor, he fulfilled with marked ability on account of his great prudence and untiring application. He won the hearts of all by his admirable gentleness and humble charity, for which qualities he was much sought as a spiritual director even by outsiders; a truly simple and virtuous man, whose memory is and will continue to be held in benediction."—R.I.P.

FATHER JOHN D. McCARTHY, S.J.

1872-1935

On Saturday, September 14, 1935, after an illness of three weeks Father John D. McCarthy, the senior member of the mission band of the Maryland-New York Province, died of pneumonia at Watkins Glen, New York.

He was born in Waverly, New York, on October 25, 1872. He entered the old novitiate in Frederick, Maryland, after graduating from St. John's College, Fordham, on August 15, 1895. At the conclusion of his Juniorate in 1889, he was sent to Georgetown to teach third year high school. As he had already manifested that great dramatic ability which was to characterize his later life, he was given charge of dramatics at Georgetown. In 1900 he was sent to Woodstock for his philosophy. He soon showed great talent for mathematics and the natural sciences.

From 1903 to 1906 he taught physics at the old St. Francis Xavier's College in 16th Street, New York City. Even as a scholastic he became well known as a dramatic critic, lecturer and professor of dramatics. He found time to write two plays, "Telemachus" and

"The Fool's Bauble". These plays were produced with signal success not only by the students of St. Francis Xavier's College but by the students of Catholic Colleges throughout the country. Even today, thirty years after he wrote them, they are still popular in Catholic educational circles.

He returned to Woodstock in 1906 for his Theology and was ordained to the priesthood on July 30, 1909, by His Eminence Cardinal Gibbons. When his fourth year of theology was completed in 1910, Father McCarthy was sent to the Tertianship. Already known as a natural, dignified, clear preacher, Superiors assigned him to a year of private study after his Tertianship. This year he spent at St. Ignatius' Church, New York City, and Father McCarthy soon became known as a preacher who preached Christ with dignity and power, whose throbbing manhood of soul added an irresistible energy to his words. So popular had he become throughout New York City that he was in constant demand as a preacher. He pronounced his last vows on February 2, 1912.

At the conclusion of his year of private study he was assigned to St. Francis Xavier's College where he was to remain for five years. The first year he was prefect of Studies and of Discipline and in spite of all his school work he found time to give courses at our own Church and in St. Patrick's Cathedral. The remaining four years he was Prefect of Discipline and this afforded him more opportunity to carry throughout the city of New York the great light and power that was his.

In 1918 he was assigned to the work for which God had certainly fitted him, the mission band. Throughout his whole career as a missioner he always maintained the same high level as had characterized his earlier preaching. He preached the Exercises, the Commandments, the lessons and the duties of faith in his

own dignified manner. While he possessed a dramatic instinct, he never used irony or sarcasm, buffoonery or broad caricature. He never borrowed the emotions of an actor and consequently made no effort to become a mere popular preacher. He always preached Christ with fitting dignity and splendor. From 1918 to 1925 he made his headquarters at St. Mary's Church, Cooper St., Boston, Mass. When the Provinces were divided he was assigned to reside at Staten Island where he remained for the following year. In 1927, his residence was changed and he came to Willing's Alley, Philadelphia.

While engaged in giving some summer missions in Newfoundland and Labrador, Father McCarthy had been bitten by some insect. The infection caused by this bite manifested itself in the following year and forced him to spend six months in St. Agnes' Hospital. He was forced to undergo operation after operation but he bore his sufferings so cheerfully that he won the admiration and friendship of doctors and nurses. In order to help his recovery he was assigned in 1928 to do parish work at St. Ignatius' Church, New York City. Among his other duties, he had charge of the Propagation of the Faith. His interest in the Foreign Missions led him to begin the collection of stamps. In his work the same zeal and care characterized him as in his preaching and he gathered a collection of air-mail stamps which is one of the most valuable in the country.

But this year was one of martyrdom for Father McCarthy. His zeal for the work of the mission band and his desire to spread the Kingdom of Christ were so great that he counted the days when he could return to the work he loved so much. God had blessed him with talents that fitted him in a peculiar manner for the work of the Band. He was so humble and considerate of the feelings of others that he always was

loved not only by the people but by priests as well. He always said that the best work of the mission was done in the priests' houses. Happy then was he on status day, 1928, when he was once more assigned to the Band with residence at St. Joseph's, Willing's Alley, Philadelphia. But if he was happy to return to the work he loved, happier still were the other members of the Band to receive him back. For he was always an inspiration and a guide to others. He was not content to be a mere finger-post which points the way to others, but stands still itself. His kind words, the warm clasp of his hand often helped and strengthened his fellow missionaries. He was never too busy to do a favor for a brother Jesuit. Not only was he intent on building up the supernatural character in himself but he never neglected the natural virtues, the human side of sanctity. There was something noble in his very bearing. His self-reliance in the pulpit could never be mistaken as a mark of pride. It was a certain reverence for the dignity of self, joined with a childlike love of the Church and the Society. It was justice, honor and truth blended into a great force.

Although he was in ill health during these last six years, he really became more famous as a preacher. His mission work had carried him to Canada, Newfoundland, Jamaica, New Orleans and throughout the whole eastern section of the country. And yet it remained for the last two years to do his most memorable work. He was chosen to preach the sermon on the two hundredth anniversary of the opening of St. Joseph's College. So eloquent was his sermon that Cardinal Dougherty requested that the sermon should be published in booklet form. In the Advent of 1933 he gave the course of sermons at St. Patrick's Cathedral, New York City. Monsignor Lavelle who always was a great admirer of Father McCarthy, said to him, "John, you are better than ever." Monsignor Sheen and Mr.

Young of the National Broadcasting Company, after hearing him in the Cathedral, asked him to prepare a series of talks for the Catholic Hour over the radio. But Father McCarthy knew that his health was failing; the constant grind had weakened his heart and he carried an abnormal blood pressure. His answer was: "Twenty years ago I might have been interested."

His last important work was a three weeks' retreat preached to the Archdiocese of Philadelphia in June of 1935. This work was accepted at the special invitation of His Eminence Cardinal Dougherty. For two weeks before the retreat he was sick in St. Agnes' Hospital. He had an attack of pneumonia in January but he felt he owed it to the Society to accept these retreats. And that he lived up to the best traditions of the Society can be gathered from the words of praise heard on all sides from the priests of the Philadelphia Archdiocese.

But his effort had proven too much. At the conclusion of the retreat his heart was in such poor condition and his blood pressure had mounted so high that it was deemed wise to send him to Watkins Glen for medical attention and the course of baths. Father McCarthy had taken this course of treatment before and it had been of such benefit to him that he was able to resume the work that was so dear to his heart.

It was the writer's blessing and grace to have spent eleven years on the Mission Band with Father McCarthy. He was ever a loving son of the Society. He never uttered an unkind word of a fellow Jesuit in my hearing and his words always breathed sincerity and kindness. He was eloquent because he was sincere. He never built around self or self centered projects. He was Christlike and so he always mirrored the gentleness and affability of Christ. He was never too busy to pray and his one all absorbing interest was the salvation of souls. With St. John

Chrysostom he always said: "To preach ourselves is a sacrilege." He never played the part of an actor and consequently he avoided all clap-trap and all devices to gain applause. His every sermon and instruction had for its purpose the religious treatment of truth in its bearing on life. All his efforts were directed towards drawing sinners to the confessional and in the confessional he was always the helper, the consoler and counsellor.

Father McCarthy was a magnetic preacher because he was consumed with an ideal. He always did his work in the spirit of sonship and he never weighed out his work in a delicate pair of scales but rather in a spirit which made him feel he could never do or give enough to his Leader.

The funeral was held on Wednesday, September 18, 1935, at St. Joseph's Church, Willing's Alley. The divine office was recited at 9.30 o'clock. The Requiem Mass was celebrated at 10 o'clock by the Rev. Joseph P. O'Reilly, S.J.

FATHER JOHN A. McCLOREY

(1874-1935)

Father John A. McClorey died at noon on July 28, 1935, in Providence Hospital in Detroit after three long years of illness that was often painful in mind as well as body. During these years he was unfit for even the slightest kind of exertion, so that at his death he had been hidden from the public eye for a long time. One can estimate his prominence in the city by the fact that, after this long withdrawal from its life, his death was regarded by the daily papers as a major event. They all had editorials in his praise, besides front-page and lengthy notices of his career. Several of them published letters from their readers in which the writers expressed a personal sense of loss

from one whom they had depended upon for guidance and consolation.

Perhaps the most striking of these letters was that from the Reverend Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, N. J., who was formerly rector of a Protestant church in Detroit. Addressing the editor of *Free Press,* he wrote: "I have learned with genuine regret of the passing of the Reverend Father John A. McClorey, S.J. He was a great preacher in every sense of the word, and his moral passion and his spiritual fervor and his Christian insight must have brought a transforming message to untold thousands of men and women. The light of spiritual passion which glowed in his eyes is something his friends will never forget. My last memory of him goes back to the Canadian city of Montreal. I had the pleasure of sitting beside him at dinner, and later heard him preach—to a packed church—a sermon which must have lifted every hearer to a new sense of the meaning of the Christian religion. Such men as Father McClorey are all too rare. They are an asset to their own communion, to all those who are seeking to know the love of God in Jesus Christ, and to men of good will everywhere. In the passing of Father McClorey Detroit has lost an eminent citizen and the Christian Church has lost a leader of commanding power." This spontaneous testimony from an intelligent critic outside the Church will serve to indicate Father McClorey's reputation as a pulpit orator with the general public.

Of course, the Catholic press all over the country, beginning with the extended notice in *America* carried announcements of his death. In the words of the writer in *America,* "Father McClorey was as deeply admired and loved by Protestants and Jews as he was by Catholics, and his magnificent voice had been heard in every section of the country." Beginning

September 28, 1930, he delivered six addresses in the Catholic Radio Hour, sponsored by the National Council of Catholic men with the cooperation of the National Broadcasting Company and its associated stations. Those in charge agreed that it was one of the most satisfactory in the series of Catholic Hour programs. These six address were afterwards published with the title, "Christianity and the Modern Mind."

In the Lent of 1928 Father McClorey began something new in the way of Lenten preaching programs. On Sunday he spoke in our church on Jefferson Avenue to a capacity audience. He repeated his lecture the following evening in a large public hall, the Arcadia, which continued to be crowded to the doors till the Lenten course was over. On other days during the rest of the week he gave the course in Chicago and Milwaukee. In the following year he gave Lenten lectures in Detroit, in New York, at St. Patrick's Cathedral, in Milwaukee and in Cincinnati. In the last city, after the two first lectures had made it evident that St. Xavier Church was all too small to accommodate the crowds that thronged to hear him, Emery Hall was engaged for the overflow. The three last lectures were given in the church at 7:15 and in Emery Hall at 8:30. The daily papers featured the lectures and it was said that no preacher had ever drawn such large audiences in Cincinnati. Here was a prophet in his own native city. It was computed that 13,000 miles had been travelled to fill this program.

Father McClorey's Lenten discourses in 1930 took him to New York, where he spoke on Sunday mornings at the Cathedral, to St. John's Cathedral in Cleveland, and to Cincinnati. He gave them in Detroit as usual in our downtown church besides broadcasting them on a local network. The Lent of 1931 saw him still busier. After speaking in Detroit his engagements

took him to New York, White Plains, Albany, Utica, Philadelphia, and Pittsburgh. He gave the *Tre Ore* in St. Patrick's, New York, and the Easter sermon in the Cathedral in Philadelphia.

When his friends expressed concern at these laborious itineraries Father McClorey would declare that the travelling involved no hardship, as he found it restful. But whether it was travelling or, as is more probable, the physical energy used up in all this preaching, danger signals began to appear during this last circuit. At Utica a severe pain in the heart came suddenly while he was on his way from the railway station to the rectory where he was to be a guest. He was helpless for several minutes. However, he filled his engagement in Utica and consulted a doctor on his return home. The doctor found his heart in a grave condition and counseled absolute rest for a year. Father McClorey was not a man who was easily frightened, and he had developed over-confidence in the robust health which he had always enjoyed. He could not see himself an invalid. The momentum of so many years of energetic effort could not apparently be checked suddenly. He employed half measures with the usual result. Although he consented to go to a hospital, he found it difficult to rest. His idea of resting was to write a book on pulpit oratory, engage in a newspaper controversy, broadcast some talks on Shakespeare, preach a novena in our church, and finally accept an invitation to give a priests' retreat in Gethsemane, Kentucky. After the opening instruction the collapse came. There was no more work although the end was postponed for three years.

The first of those three years was very trying. He was at the point of death a dozen times from attacks of suffocation. His doctor was astonished at the constitution which could withstand them. Father McClorey's iron will had much to do with his

recoveries. He felt it to be his duty not to surrender. But he was always resigned to the Divine Will. During one of his attacks, he said to the writer, speaking slowly and painfully: "I resign myself wholly and completely to God's holy will. I offer all this long weariness and suffering to my heavenly Father." His faith stood every shock and imparted a certain serene dignity to his helplessness. A statue of the Sacred Heart was always where his eyes could rest on it, and he attached great importance to relics of the saints given to him to wear during his illness.

At the end of a year tottering on the edge of eternity, he took a turn for the better to the surprise of everybody including his doctor. It is remarkable that this sudden improvement coincided exactly with the ending of a novena for him which was held in our downtown church. Hopes were entertained for a complete recovery. But, as time passed, although there were fewer acute attacks and existence came on easier terms, Father McClorey's resistance continued gradually and slowly to diminish during the two years that followed. He experienced long successions of quiet days when he enjoyed reading and chatting with friends, for his mental vigor, except for short intervals of delirium in that first year, was always unimpaired. But his frame became more wasted, and in the last weeks the old attacks began to recur and to meet with less resistance. When the end came, it came suddenly with just time to receive once more the last rites of the dying. The solemn funeral Mass on the Feast of St. Ignatius was sung by Bishop Gallagher, assisted by diocesan priests. Bishop Plagens was present in the sanctuary. The large church on Jefferson Avenue was filled with the laity, besides some hundred priests and fifty representatives from communities of nuns. Monsignor Hunt, the Rector of the cathedral, preached an eloquent sermon.

Father McClorey was born in Cincinnati April 10, 1874. He was a posthumous child and, while still in his infancy lost his mother who died tragically from burns accidentally received. He was brought up by an elder brother and by his sisters. He attended a German parochial school before taking up the high school and college courses at St. Xavier's, and in 1892 entered the Society at Florissant. He went through the rounds of study and teaching usual at that time, getting his philosophy and theology at St. Louis. His five years' teaching as a scholastic were spent in Chicago; except for the last year his class was first-year high; he was also prefect and in his last year had charge of athletics. Ordained in 1907, he finished his theology the following year and then went to tertianship.

Although Father McClorey throughout his course in the Society was deeply and seriously interested in literature and in writing, and had ambition to be a preacher, it will be noted that thus far at the end of his course he had enjoyed no special advantages. Now, when he was eager to try his wings, he was sent to our College in Prairie du Chien, where he was to stay for four years. While he was prefect in Chicago the regular preacher failed to appear once at the Friday services in the chapel. Mr. McClorey casually took his place and gave a good sermon. The incident shows that he must have been preparing himself quietly all along for the office of preacher since he never succeeded in developing a facility in extemporaneous speaking. At Prairie du Chien he seized every opportunity of cultivating laboriously his power as a preacher and writer. He wrote out every sermon carefully, though it was to be given before the students or before a small country congregation, and these sermons would be assiduously memorized. He could often be heard in the early evenings walking back and forth in a dark and deserted dormitory,

going over in his mind the next sermon he was to preach. He taught philosophy and literature and was beginning to appear as a writer.

Father McClorey's first real opportunity came in 1913 when he was sent to St. Louis. He had charge of the college paper and taught English in the Junior class of the college. The fruit of his teaching in part, appeared in an interesting and instructive book, "An Estimate of Shakespeare," published in 1917 by Schwartz, Kerwin and Fauss, New York. But it was as a pulpit orator and religious controversialist that he came conspicuously before the public. When he left St. Louis to come to Detroit in 1917, he had acquired a high reputation as a pulpit orator. For some years he taught philosophy and literature in the University of Detroit until speaking engagements became so numerous that superiors relieved him of class-work. Besides his lectures and Lenten and Advent courses, he gave retreats to priests and to religious communities, and was in popular demand at commencements and public occasions. For several years one of the local dailies printed, as a regular feature with his picture attached, a short article on some topic or book that happened to be attracting public interest. In these articles he exerted a wide influence on the side of sane ideas in morals and religion. When the Catholic schools of Michigan were threatened with extinction by proposed State legislation in the early twenties, Father McClorey, on the platform and by his pen, ably seconded Bishop Gallagher in the successful campaign of the Catholics. Another public service done by Father McClorey was his spirited part in a controversy with Mr. Clarence C. Little, President of the University of Michigan, on the subject of birth-control. It is said that Father McClorey was mainly instrumental in creating the popular sentiment which forced Mr. Little's retirement from his presidency in 1929. In 1924 he gave

the Lenten course in our church in San Francisco. Two years later he was granted permission to visit the Holy Land as a help in his preaching. A generous purse was presented to him by his many friends in Detroit as he set out on his journey. He experienced consolation and enrichment of faith among the scenes of our Lord's earthly ministry, an experience which was supplemented by a short stay in Rome on his way back. The following year Marquette University conferred on him an honorary degree.

Father McClorey published nine volumes of his sermons, some of which ran into several editions. The printed sermons, of course, have not that degree of force which his living presence, his austere and earnest mien, his flashing eye, his measured accents and rich voice, imparted to them in the pulpit. The style of the sermons suited the style of his delivery. It is a serious style, but a style which neglected no rhetorical device calculated to win and hold attention. He had a most exalted conviction of the importance and dignity of the preaching office in the Church; he considered no pains or laborious preparation too great in fitting one's self for its proper performance. His whole life was an expression of this deep conviction. His success was a deliberately planned success, inexorably carried out. There was nothing casual about it. He had athletic aptitudes and fine sociable traits, but all through his life he disciplined them sternly in the interests of his chosen work. Although he always could make and keep friends, there was something of the recluse about him in his paramount devotion to the sacred calling of a preacher of God's word. When his illness came he had prepared a book on this favorite subject, which the Macmillan Company published during the last year of his life. The title, "The Making of a Pulpit Orator," indicates the nature of its contents. Here Father McClorey gathers together the conclusions of all his long reflections and eminent experience in the pursuit

of a high ambition. Whether one agrees with the author always or not, the book has the notable virtue of being a glimpse into the workshop of one who turned out a creditable product.

"The Making of a Pulpit Orator" is, it need not be said, thoroughly and even flauntingly Catholic. It is rather surprising, therefore, to see how favorably the book was received in some Protestant quarters. The *Arkansas Methodist*, for instance, begins a long review with the words, "This book, by one of our Catholic brothers, is full of inspiring ideals of preaching as well as of practical suggestions of ways and means of attaining a worth while degree of ability in the art of pulpit oratory." A Congregationalist minister in Dubuque broadcasted a review of the book, reading several pages from it and ending with the excellent recommendation, "I am not selling books, but it may not seem out of place for me to suggest that members of any parish or congregation, wishing to give their minister a Christmas present, could find few books more valuable and stimulating to the man who bears witness to Eternal Truth than this excellent volume by a man who practices what he preaches."

In "The Making of a Pulpit Orator" Father McClorey inscribes his book to the memory of the great preachers the Society produced in the old Missouri Province. He himself belongs conspicuously to that brilliant tradition in a field always in need of laborers who are ready to sacrifice self and employ the last ounce of their energy and talents in the cause of Christ.—R.I.P.

FATHER EUGENE De L. McDONNELL, S.J.

1864-1935

On Thursday morning, November 28, the church of St. Aloysius, Washington, D. C., was filled with such a gathering of the Catholic men of Washington that

could have been seen on the third Sunday of every month in the days of Father 'Gene' McDonnell. They were the members of that same Third Sunday Brigade, so dear to the heart of Father Mac., and members of Manresa Laymen's Retreat League, who came to pay a tribute of their affection and gratitude to their old Spiritual Director and Moderator of retreats at his month's mind Mass. Father Rector celebrated the Mass and Father Lloyd, the successor of Father McDonnell, as superior of the Retreat House, directed the singing of Father's favorite hymns, and also paid an eloquent tribute to his memory.

Late in October Father McDonnell came over to this city from Bon Secour Hospital in Baltimore, and took up his residence at Georgetown University. For a year and more, due to failing health, he had been obliged to gradually relinquish his beloved work at Manresa-on-Severn, the Laymen's Retreat House for this archdiocese.

He had sought to recover his health by a sojourn in Florida last winter, and returned much improved. But he was advised to rest longer if he wished to realize his ambition to return to work—at least to some lighter ministries at St. Ignatius' Church, Baltimore. It may be truly said that as his strength waned his holy zeal to work for souls and for the glory of his Divine Master, burned the more brightly. But his health was too badly shattered to give any hope of a cure, or even of temporary improvement. Superiors therefore thought it best to have him back in the congenial surroundings and atmosphere of old Georgetown, his *Alma Mater*, where he was graduated in the class of 1884. Too soon the last remnant of his fading physical powers was exhausted, and he passed away peacefully, surrounded by his sorrowing Jesuit brethren in the college infirmary at Georgetown.

The funeral Mass and obsequies were celebrated in

Holy Trinity Church of which he had been Pastor from 1916 to 1919. Great throngs filled the church, many coming from Baltimore and distant cities. On the preceding night the Manresa men paid a touching tribute to their old retreat master by keeping in relays the night watches beside his venerable remains lying in state in the church. The Rector of Georgetown University, Reverend Father O'Leary, representing the Very Reverend Father Provincial, celebrated the Mass at which His Excellency, Most Reverend Bishop McNamara presided. A large number of secular and regular clergy were present, and a congregation that filled and overflowed the church. Bishop McNamara spoke feelingly of Father McDonnell's priestly virtues and eulogized his apostolic labors, particularly his zeal in promoting lay retreats.

Apart from what Father McDonnell did for Holy Trinity parish by erecting with great courage and in war-time two much needed parish schools, and apart from his admirable work in organizing lay retreats for men in Maryland and the District of Columbia, and in building the beautiful retreat house on the Severn, within view of Annapolis, he should be remembered with gratitude by the people of St. Aloysius' parish in particular for what he accomplished here, first as Minister of the community and Prefect of the church from 1904 to 1908, then as Rector for the next seven years. He planned and directed the Golden Jubilee Exercises of the church in 1909, on which occasion President Taft was present. Never before nor since has a public church event come off with greater splendor or reflected more glory on this parish.

In 1914 Father undertook the erection of the new Gonzaga when the enrollment was at low ebb. For this he had to hear many a query: "What's the use?" When, however, he was told only a few months ago that the numbers had grown to considerably over 300

students, he was delighted, and considered it a vindication of his optimism and his vision of a greater Gonzaga.

But perhaps the most striking thing in Father McDonnell's career in Washington was the organization and marvellous success of his Third Sunday Brigade. He had seen in St. Ignatius' Church in his native city Baltimore, the success of the men's Third Sunday League, and believed that something like it would succeed in Washington. Father Pardow's League of the Sacred Heart furnished the nucleus of this new campaign to enlist the men in this drive for monthly communion. Its success indeed was immediate, and almost phenomenal. Over 2,000 men, some from other parts of the city, were enrolled, and they never failed to pack the church on the Third Sunday. Their singing of the hymns, inspired and led by Father McDonnell himself, was a feature—something never to be forgotten by those who took part. Their swelling chorus could be heard for blocks around the church. His Eminence, Cardinal Gibbons, was celebrant of one of these third Sunday Masses, and was thrilled. He could not refrain from expressing his wonder and delight in the most enthusiastic terms. The Brigade gave many a public manifestation of their Catholic faith, in particular at the Church's Golden Jubilee celebration in 1909, when they marched several thousand strong and four abreast in a parade that was viewed from the raised steps of the church by President Taft and other notables in Church and State. They also acted as escort to Cardinal Gibbons when taking his departure from Union Station. When the Cardinal returned from a conclave in Rome the Brigade went over to Baltimore one thousand strong to welcome him. Another memorable occasion was when they assembled at the Washington Monument to assist at the field Mass for the Veterans of the Spanish War.

President Taft and officials of the Federal Government attended the Mass and Father McDonnell had the honor of addressing that distinguished assemblage. He was quite intimate with the big-hearted President.

We might go on to tell of Father Mac's latest achievement, the organization of the Laymen's Retreat movement in this archdiocese. Retreats had been held from time to time, usually in the summer months, at Georgetown and Mt. Saint Mary's. His Excellency, Archbishop Curley, was in favor of a Retreat House where the men could gather in groups throughout the year, and make the Spiritual Exercises of St. Ignatius in a "closed" retreat. Father McDonnell was in Baltimore, attached to St. Ignatius' Church; and because of his contacts in the two cities, he was the logical person to take up this work. He did so, in fact, and with his characteristic zest and enthusiasm.

He was encouraged to begin by a large number of generous pledges for financing and supporting the proposed retreat house; and, after selecting the site near Annapolis, convenient to Baltimore and Washington, and after erecting a building both fair to see and perfectly adapted to accomodate sixty retreatants, he inaugurated the good work. But the pledges on which he had relied were not paid, and Father Mac had many a worry trying to make ends meet and even to pay the interest on the debt. The Laymen's League, however, came nobly to his aid at more than one crisis in the financial history of the Retreat House. No finer tribute could now be paid to his dear memory by the men, than to devise means of clearing the debt and thus making Manresa-on-Severn a worthy monument to Father McDonnell. With the priests associated with him in the work he was always happy to have the support and encouragement of His Excellency, Archbishop Curley, who, like His Holiness, Pius XI, has ever been a firm believer in retreats for laymen.

This brief sketch has only skimmed the surface of the chief events in the strenuous life of our beloved Father McDonnell. He deserves a more worthy testimonial of his personal merits, his priestly virtues and his apostolic achievements.

We may be pardoned if we quote the following paragraph from an admirable sketch of Father McDonnell that appeared in the *Baltimore Catholic Review*, Nov. first: "Everyone who knew him well, in a general way, in his years as Pastor of Holy Trinity, Washington, at Gonzaga College and St. Aloysius' in the capital city, at St. Ignatius' in Baltimore and in other places, admired and cherished him for his zeal, his priestliness, his bubbling optimism, his rich, delicious sense of humor, his untiring work for souls, his devotion to the spread of the devotion of the Novena of Grace, his fervor in organizing Third Sunday Brigades, his dedication to the cause of the Holy Name Society; his wisdom and sympathy as a counselor in the confessional, his intense interest in helping the poor and needy—for all such things and many other things men, women and children held him in their heart of hearts. But it was at Manresa that Father revealed his own heart to the men whom he guided. The heart that the men of Manresa saw—was the Heart of a Priest!"

A writer in the *Commonweal* at the suggestion of Father McDonnell's innumerable friends pays another sincere tribute: "The priestly life was blended in this man with true southern tradition. Few have been more hospitable with their time, or have more ardently given themselves to others. Father McDonnell was also a firm believer in the ancient Jesuit principle that the normal graces of life could be made to serve religious ends. Thus he wrote impromptu plays, staged entertainments, and made himself a good amateur theatrical director. He was the reverse of a Puritan, and possibly this accounts for his success

among boys (to whom many years of his life were devoted), and among men, especially the 'derelicts of the spiritual life.' He established Manresa in 1926, and became one of the most active Jesuit retreat masters in the United States."

This sketch cannot better conclude than with the words of dear Father McDonnell, written for the Diamond Jubilee Souvenir Book. He had been telling of his part in the Third Sunday Brigade. "Many years have passed since those golden days when St. Aloysius' was crowded, and many have moved away from the scenes of their childhood; but they have carried with them the faith which was firmly implanted in their young hearts by the good Sisters of Notre Dame and the Sisters of Mercy, who had charge in those days of the Boys' School; and they are today leaders in the various parishes of their adoption. But they cannot forget the old parish and the Fathers and Brothers and Sisters to whom they owe so much. There will be a great Jubilee when we all meet again in God's home and see once more the loved ones, long since departed from our midst, but who have left us sweet memories of happy days. May we, their posterity, live nobly and worthy of such ancestors.

FATHER JOHN DAVID WHEELER, S.J.

(1877-1935)

John David Wheeler was born in St. Joseph's Monastery parish, Baltimore, on February 19, 1877, the second eldest of the seven children of the family. The other six were born in St. Martin's parish. A relic from her days in the Passionist parish was a piece of a Passionist cincture made of heavy leather which the mother of the family used to flourish as a strap to keep the young Wheelers on the straight and narrow path. However, in spite of the veneration in which this relic

of the Passionist Fathers was held by the entire family, no vocation led any of the children to the Passionist Monastery although three of the boys became Jesuits and a fourth a priest of the Archdiocese of Baltimore. Father Wheeler's parents had predeceased him by many years, the remaining six members of the family, two sisters and four brothers, survive him, namely, Rachel, the eldest, now Mrs. Daniel Mularkey of Fernandina, Florida; Helen, Mrs. W. I. Bowie of Baltimore; Ferdinand, Rector of our Church and High School in Baltimore; Thomas, first pastor of the Church of the Shrine of the Little Flower, Baltimore; Louis, with residence at our Church of St. Ignatius, New York, but almost entirely engaged in retreat work; and Frank, of Kansas City, Missouri, the fourth oldest of the family and the only one of the boys who did not become a priest. The parents who gave four of their children to the priesthood were John David and Mary Catherine Turnbull Wheeler. The Wheeler side of the family came from Shropshire, England, settling in Southern Maryland in the time of the third Governor. About the middle of the 18th century the family moved to Harford County where they attended the church of St. Ignatius at Hickory which had been built by one of the family, a Colonel Ignatius Wheeler, at about the time of the suppression of the Society. The Wheeler family, always Catholic, was associated even during that period with the Society, for this church was attended by the ex-Jesuits. In fact, before the suppression, one of the members of the family had been a Jesuit Brother. At the end of the century Father Wheeler's branch of the family moved to the city of Baltimore.

Father Wheeler and his father, though both were baptized John David, were always known as David. The more formal John David came down to them from Father Wheeler's grandfather, himself so christened in 1805 because of the great reverence in which the

Wheeler family held Bishop John David, the second incumbent of the See of Bardstown. At that time this learned Sulpician priest, the Rev. John Baptiste Marie David, was a professor attached to St. Mary's Seminary, Baltimore. Later on the first John David Wheeler attended the old Seminary in Paca Street, then called St. Mary's College, where provision had been made to take in lay students also. It is just as well, perhaps, that the devotion of the Wheeler family to the saintly Bishop was satisfied in keeping alive the first and last names only; it would be difficult to imagine the last John David introducing himself in the succint fashion that was his, were he obliged to roll off a J. B. M. D. in front of the Wheeler. It was apparently more than the name of the Bishop which came to him as a heritage for we read in Bishop Spalding's "Life of Bishop Flaget" an excerpt of the author's brief estimate of Bishop David: "He died as he had lived. Regularity in all the actions of his life had become with him a settled habit, a second nature. Full of burning zeal for the salvation of souls, he never spared himself." This pithy obituary statement might have been written of the Bishop's last namesake in the Wheeler family. Of this regularity and zeal, later; surely now we can say he never spared himself for he worked to the very end. In fact, all three who bore the name John David died sudden deaths. The father of our John David died in 1915. The mother of the family died in 1895 when the youngest of the family, Louis, was but three years old. Immediately Mrs. Anna McKee, a sister of Mr. Wheeler, stepped in and undertook the care of the seven children. Mrs. Wheeler herself had been deprived of her own parents at an even earlier age for when she was but one year old both her parents died. She had been born in Baltimore of non-Catholic parents, her father having come from England and her mother from Scotland. A Mr. and Mrs. Thompson,

Catholics, made the child a member of their family and, what is more, a member of their own faith.

Father Wheeler's early education began at St. Martin's parochial school. His three years of High School, though not so termed during the nineties, were spent at Loyola in Calvert Street, while his last two years before entering the Society were passed at Georgetown. He used to say that two of his Jesuit teachers had a special influence on his life, a Mr. John O'Donovan and a Mr. John Thompkins. By influence it is to be supposed he meant they turned his thoughts to a life as a Jesuit. He had never been away from Jesuit influence: his father and grandfather had kept up the traditions of the family and used to attend the old Jesuit Church of St. Joseph when it was in Barre Street. The parish and a new church are now under the care of the diocesan clergy but the property of the old church was acquired by the Baltimore and Ohio Railroad. When he turned twenty-one, John David Wheeler presented himself to Father Edward I. Purbrick, then Provincial of the Maryland-New York Province and was received into the Novitiate at Frederick on August 15, 1898. Immediately he applied himself to the acquiring of the ways and real spirit of the novice-life of a Jesuit. At the very beginning he seemed to catch hold of that much praised quality of regularity. As an ideal held out by our Masters of Novices from time immemorial, he made regularity part and parcel of his life then and for all the days to come. Is it possible to sin by excess in the virtue of regularity? No one can find fault with a fellow-Jesuit by saying he is too exact in keeping the rules. If any criticism of his manner of life could be offered, one might suggest that he failed to carry out the principle tucked away in "*Ars est celare artem.*" He gave the impression to some that he used too many mechanical devices to produce exactness both in his religious duties and in the numberless other activities of his daily life. Maybe

that was his particular way of acquiring sanctity. That others might not be led to follow his methods must not detract from the tribute due to him for holding steadfast to an ideal which surely brought him personally close to God. His character was not of a type met often in those about us. He was truly individualistic. It will help to round out this little obituary sketch by setting down at length some of the impressions of one who knew Father Wheeler from Frederick days on, and who lived with him later at Woodstock and at Holy Cross for practically a quarter of a century . . .

"Entering the Jesuit Novitiate in Old Frederick, John David Wheeler displayed an almost military precision in the duties of his new life. Exactitude in every detail of the daily discipline was characteristic of his intense nature: the shortest distance for him in the pursuance of any call in asceticism or literature was a straight line; and yet he had his own prompt responses for any playful banter that twitted these mechanical exactitudes. His very paces on little catechetical missions to families in the distant mountains seemed to be counted and noted in his diary. No clock could be more studious in announcing time; and as beadle of the groups in those five years at Frederick, he rang the little bell neither a second too soon or too late for the current engagement.

"Aside from the obligatory occupations in those years of training, his ardent eye was attracted towards that loveable portion of the Communion of Saints—the Souls in Purgatory. In consequence all the licit freetimes of those years were devoted to the amassing of innumerable 'offerings' for our brethren in the Church Suffering. The campagin, so to speak, was colossal. If allowed to peep at the stacks of memory's books wherein he entered the Receipts: Masses, Sacraments, Prayers, even an unenthusiastic spectator would stand amazed before the record. And since nothing is lost on the higher Record ('even the cup of cold water

given in My Name') who would not thrill at the zeal in that achievement.

Along the years, a similar intensity marked his other avocations. He developed phenomenal agility in his memory of dates and data, facts and faces. The hundreds of students at Holy Cross who had associations with him in the Office of Discipline need no word of emphasis upon the efficiency of his memory. But, not satisfied with the extensive demands that such an Office entailed (of course he kept adding to his personnel of assistants), his eye caught sight of many other activities, laudable in themselves, but proving to be in time an overburden for his other work, and even upon his health.

"As an instance of his emphatic insistencies, he became captivated by a desire to assist the Foreign Missions. From his desk in the Discipline Office he suggested to the students that each drop a penny in a box there on the evenings of 'out permissions' and so contribute easily to a great apostolate. The response was a plentiful sum, 90,000 pennies in that first year; and the nine hundred dollars went east and west, north and south, to laborers in the distant vineyards.

"From the very early years in his career he displayed an amazing energy in his vocation and his avocations, these latter being conceived and carried out 'in his way,'—individualistic campaigns, therefore, and stamped with his own methods of intense efficiency. The principles of his religious vocation, however, overstamped these unique avocations with the motives that begin and end all motives,—the greater glory of God; and in regard of his special aptitude for countless columns in ledger-work, we are permitted to feel, according to our human calculations, that Father Wheeler wrote a double-columned page in the Book of Life.

"It is not for human lips to pronounce a eulogy over a grand finale in biography: yet with eyes of the Faith

we may see the busy ledger of Father Wheeler and his records of activities—singular, individual and personal; and with ears in the self-same Faith we may harken to the high words spoken of all sincere laborers in the Vineyard: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them."

To resume the chronological details of his life . . . Father Wheeler took part in the great hegira from Frederick to Poughkeepsie on January 15, 1903. The only accurate source for many of the details of that journey, and of the immediate days at Frederick that preceded and of those that followed at St. Andrew's, were taken from a diary kept by Father Wheeler. He was then in his rhetorician year. This most characteristic account may be read in the pages of the LETTERS for 1928 (Vol. 57, pp. 223-231). Among other interesting items in the diary is mentioned the fact that the last server of Community Mass was Brother Joseph A. Murphy, the present Provincial of the Maryland-New York Province. The journey to Woodstock followed the completion of his remaining half year of Juniorate. His philosophy course was interrupted after one year, for his five years of teaching commenced in 1904. His regency was spent teaching First Year at Holy Cross for four years and at Brooklyn for his fifth year, the year the "Collegium Inchoatum" was opened under the presidency of Father John F. X. O'Conor. He used to say he was the first scholastic to arrive at Brooklyn College for he reported there in August 1908. He was an acknowledged success in imparting the rudiments of Latin and the other accessories of the initial year to the small and restless American boy. He developed a technique in the art of interesting that was imitated afterwards even in accidentals by many a scholastic in his first efforts in teaching. On his return to Woodstock Father Wheeler

got together a book of near a hundred pages crammed full of schemes after the manner of the Ratio Studiorum "concertationes" but modernized up to the minute. Many a mimeographed copy of this is still extant in our various house libraries. That his methods made an impression on the boys is clear from this that later on some of these boys would discuss these same methods with Father Wheeler's brother, Ferdinand, who was their teacher in the scholastic year 1909-1910. Some interest attaches to the fact that Ferdinand spent his five years of regency between Brooklyn and Holy Cross, though in reverse fashion for his first year was at Brooklyn College and the remaining four at Worcester. Though brother followed brother in this manner entirely independent of their own desires, it is undoubtedly true that the example of David had much to do with his brothers entering the Society after him. When they were boys their old pastor, Monsignor Thomas Broydrick, always looked to Frank becoming a priest, and to none of the others save perhaps to David at times. Frank is a married man, the others all became priests, following the lead of David.

Back to the Collegium Maximum after his teaching days were ended, he converted the zeal he had expended on college boys to the service of his religious brethren. He was good company always, had an interesting view point on topics that would have gone stale in the keeping of many another. He possessed the faculty of lightening heavy conversations and hence was a welcome addition to any group, large or small. He was constantly devising novel ways of entertaining both sides of the house at joint recreations. He never seemed to refuse a favor asked. Good common sense characterized the advice asked of him by the younger members of the community. Conscientiously he applied himself to his books in each year of his stay at the house of studies. He did his daily tasks in his

wonted methodical manner and neither sought nor accepted exemptions from regular life unless solid reasons advised otherwise. One such occasion occurred at the end of his third year of theology. Ordination came to him some ten days earlier than to the rest of third year theology, for permission had been granted him to be raised to the priesthood together with his brother, Thomas, who had just completed his theological course in the Archdiocesan Seminary. The two brothers were ordained priests by Cardinal Gibbons in the Baltimore Cathedral on June 17, 1913. His fourth year of theology over, Father David was sent to be treasurer for *America* under Father Richard Tierney. After two years at that assignment he was released so as to make his Tertianship at Poughkeepsie, in the year 1916-1917. On status day that summer of 1917, the Provincial, Father Maas, sent him back to Holy Cross where he labored for the eighteen remaining years of his life: fourteen as Prefect of Discipline, three as treasurer, and one as Spiritual Father. He was completing his first year as Spiritual Father when he died.

When the Maryland-New York Province was divided, he elected with permission of Superiors to remain in the newly formed Province of New England where the major portion of his Jesuit life had been spent. He devoted his life to Holy Cross. He knew the place from top to bottom, and he was acquainted with the sons of Holy Cross more extensively, perhaps, than any other one Jesuit. This was due in part to the fact that when he was assigned as a scholastic to Holy Cross back in the days of Father Hanselman, a portion of his day was spent in the registrar's office under Father Thomas Murphy, Prefect of Studies. In a sketch like this it is impossible to list more than a few of his varied activities. Apart from what has already been mentioned, the help financial and otherwise, which

he gave to so many young men ambitioning the priesthood, is worthy of particular notice. He kept in touch with these and with the other Holy Cross students in Seminaries all over the world by mimeographed pages of news brevities recounting doings of interest to all Holy Cross men. This idea was a development of his Woodstock days where he had done substantially the same for Ours who were *"degentes extra provinciam"* by publishing in tabloid form matters of Province interest. . . . He was a prolific letter writer in the service of charity to the neighbor. He was the first who systematically kept our own men informed of the deaths of relatives of Ours. In a word, he kept himself busy always in doing for others. He wore himself out. Warning came to him six years before his death that his strength could not last forever; a short stay in St. Vincent's Hospital, Worcester, was the only acknowledgment he made to the demands of an overworked body.

The final summons came on June 27, 1935, while the Springfield priests were making their annual retreat at Holy Cross. He had been hearing the confessions of some of the priests on the morning of the day he died. If earlier in the day he felt that anything was seriously wrong with him, he spoke of it to no one. He had been ill the day before but it did not prevent him from saying Mass that Thursday morning, the 27th. After lunch he went to the recreation room for a short time and then retired to rest for he had engaged himself to hear confessions again at four in the afternoon. Sudden illness caused him to go to the lavatory a short distance from his room. He was then obliged to summon to his aid one of the College workmen. While being escorted and really helped back to his own room, he passed the room of Father Richard Dowling who with Father James Duffy both hastened to his assistance. He was placed sitting on the side of

the bed. By this time he was perspiring profusely and had gotten very pale. The Rector, Father Dolan, just then happened to pass by and was noticed by Father Wheeler himself for he called out: "There is Father Rector." The latter decided instantly that Extreme Unction should be administered for sake of precaution, although assuring Father Wheeler that there was no great danger. The Minister of the house, Father Louis Halliwell, anointed Father, using the long form. Just as the administration of the sacrament was ended, Father slipped to the floor from the arms of the Rector who had been supporting him. He was placed on the bed and within a moment's time it was realized he had quietly passed away. Father Rector had been summoned to the parlor but for some unexplainable reason had turned back. It was while he was on his way back to his room that Father Wheeler noticed him and called his name.

Death occurred at about 1.30. As it was a Thursday, the funeral was held over to the Monday following, July 1st. The Low Mass of Requiem was celebrated by Father Thomas Wheeler at 9 o'clock. The two other priest-brothers, Father Ferdinand and Father Louis, served the Mass. Some two hundred priests attended the obsequies. Besides the members of the Society, priests came from all the neighboring dioceses, and some Alumni from rather distant points. The Ordinary of the place, Bishop O'Leary presided, and gave the final absolution, with Bishop Thomas A. Emmet, S.J., Vicar Apostolic of Jamaica, also present in the sanctuary. The prayers at the grave were read by the Rector, Father Dolan. The Lord gave the dear departed the favor he most likely asked for a score of times, that he be allowed to labor for the Master, in his own active fashion, right to the very end. His mortal remains lie in the little Jesuit cemetery on "the hill" he loved so much. R. I. P.

BROTHER EMETERIO MATA, S.J.

(1910-1935)

On the morning of July 10, 1935, the Community of the Sacred Heart Novitiate heard the *"de Profundis"* bell announcing the death of its first member to pass away within its Infirmary walls. The holy soul of our dear Coadjutor Brother Emeterio Mata peacefully went to his maker at 2:55 that morning. Brother died at the age of twenty-five, just seven months after he pronounced his First Vows. We felt the loss but it was a blessing and we thank God that it was Brother Mata whom He chose to represent our young Novitiate in Heaven for he was certainly most fit to do that office. His Father Master once said of him that he was what the ideal Filipino boy should be—humble, modest, strong of character and diligent. We who have lived with him and saw his frail tall figure quietly moving about in recollection and labor, always felt attracted to him for he raised our thoughts to spiritual things. His features were light and pale, always modest, with a sweet bashful smile ever ready for everyone, while his square-set face portrayed his strength of character.

Regarding Brother Mata's early life, his mother tells us that he was born in Banag, Daraga, of the Province of Albay on March 10, 1910. He was baptized ten days after and confirmed in June, 1913. He was the youngest son. Even while a child his great delight was to see and hear his mother pray and sing religious songs. As he grew older he liked to see and look at the beautiful pictures of saints. During his childhood days his only game was to build little altars in the corners of his home and there he would kneel and pray. Naturally this occupation kept him from the ordinary games of other children. However, though he was of a retiring disposition, he was so genial and humble

that he was not repelling. He also loved to turn the pages of books. At the age of five he studied at the Convento of his Parish Priest and soon he received his first communion. After that he received his Lord so often that even his teachers admired him. Little Emeterio would repeat at home as well as at school the stories he had learned so that he won the hearts of everyone. This sweet little trait he carried with him throughout his elementary schooling at the public school of his town. When he was in seventh grade his father died and it broke the boy's heart. It also looked as if he had to stop going to school, but his teachers gave him gifts and favors and so he was able to finish his elementary course that year.

A year later he went to Lucena, Tayabas, where he was employed at the Provincial Hospital for twenty pesos a month, a fairly good salary here in the Philippines. But from here he wrote to his mother that he was not happy. He could never be happy, he said, unless he followed what God dictated to him. He then wrote to Father Navor, his parish priest, and we can guess the content of the letter for the good priest immediately negotiated with Bishop Francisco Reyes and Emeterio was told to go home to bid his mother goodbye. When the hour of parting came he said to his mother, "Mama, if I can reach my aim, perhaps we will only meet each other in heaven. I want to follow the dictates of God. I will turn my back on the happiness of the world because such happiness will only fade away, and what I want to enjoy is the happiness of eternity." After bidding farewell to family and friends he arrived at the Palace of Bishop Reyes at Naga, Camarines Sur, on June 16, 1930. He passed the entrance test for the Minor Seminary but he had to provide himself with the prescribed equipment of clothing and books. What could his poor mother do but weep and pray when she received the

letter of her boy in need? Finally she decided to call him back home. But that night she was told in a dream not to call her son back and when she awoke in the morning she received a letter saying that the bishop had paid for all his expenses.

A note found in his spiritual diary after his Triduum in preparation for his Vows is significant of his life at this time: "N.B. Remember your hours spent with the Rosary before the Blessed Sacrament in the Bishop's private chapel at Naga." Sometime during his stay in the Seminary he saw a certain statue in the Cathedral. It must have been a faithful representation of the saint for when he was told that it was St. Aloysius Gonzaga of the Society of Jesus, he immediately felt a desire to be a Jesuit and be as holy as the young saint. He read his life and on the back of a holy picture of our Lady of Sorrows he wrote: "Luigi nourished his choice of a vocation in three special virtues—Piety, Purity, Diligence." He must have read the life of St. Stanislaus too for on the back of another holy picture he wrote: *"No he nacido para las cosas de este mundo sine para las del cielo, dice San Estanislao de Kostka."* From then on he always had a very sincere devotion for St. Stanislaus. On many other keepsakes spread throughout his notes we can find written the same *"Ad Majora Natus Sum"* in Latin, or English or Spanish.

He stayed at the Seminary only for one year because he happened to read in the "Cultura Social" magazine an article entitled: "Religious Vocations" whose sub-title was: "How can I reasonably be sure I have a Vocation?" This was written by Reverend Raymond R. Goggin, S.J., his future Father Master and Rector. This article we find among his notes diligently copied out.

He applied to the Society and was finally admitted by the present Bishop James T. G. Hayes, S.J., as a postu-

lant coadjutor brother on June 2, 1932, the Eve of the Feast of the Sacred Heart, when the Novitiate was yet at San Jose Seminary, Manila. As a postulant he took his part in the running of the house. In his usual diligent and unassuming way he was sanctifying himself in the kitchen, refectory, clothes-room, garden and chapel. Later, his postulancy finished, he was named Manuductor of the Novice-Brothers and when he died he was the Beadle of the Veteran-Brothers. One of his co-novices once said that Brother Mata outdistanced them all in learning and becoming proficient in any line of work given them. Everyone here has pleasant memories of his cakes and pies, of the garden he helped to lay out in front of the house, and especially of the neatness and tasty decorations of the Altar which he cared for as Sacristan. Another of his fellow novices said that he was very delicate, i.e. he found it hard to suffer a useless or idle word; and that he was a gentleman, never giving offence to anyone. To his superiors he was always an attractive and bashful little child. And to God he was the same. His Father Master said that he never knew him to violate any rule.

Looking through his Spiritual Diary and at the little notes which he jotted down on old envelopes, pages of calandars and such like bits of paper, one notices how business-like he was and child-like in his spiritual life. He plotted down in orderly fashion and sometimes in diagrams and drawings the strategy of his spiritual warfare. Nor did he hesitate from putting down simply: "I could not get a clear thought" or "I got no thought" or "I could not see a resolution," etc. One cannot help but notice how the idea of striving after personal holiness persistently occurs, especially that of going against his sensuality.

In his vow retreat in October, 1934, which he made during the Long Retreat of that year his heart was

filled with the desire of reparation. He received a very distinct understanding of it and made a complete offering of his whole self as a victim of the Sacred Heart for every moment of his life. In his Long Retreat he already had this idea. One of his resolutions during that time was: "to live in continual reparation to His Sacred Heart for my sins and those of others." Another was: "to seek suffering and every suffering an act of reparation to Our Lord." During the annual retreat of his second year of Noviceship he again resolved: "to comfort my Lord by a life of penance." And the last line he wrote in his Triduum in preparation for his vows was: "to live and suffer for love of Thee, O Jesus, is my desire."

It was on the eve of Our Lady's Immaculate Conception, four days after he pronounced his vows that he fell really sick. This was the beginning of the fatal disease. While at supper he quietly slipped out of the refectory. He suffered his first hemorrhage. When he was telling Father Rector about it that evening in his room he suffered another attack which resulted in such a loss of blood that he nearly died that night. Under special care, however, he was able to follow the common life of the Brothers for about a month. Then a third hemorrhage and from that time on he suffered regular attacks of the malady. All this time he was keeping his eye on his life of reparation and suffered in silence and peace. By June 10, 1935, he was so weakened by loss of blood that the doctor gave him only four days to live. Father Rector gave him the last Sacraments the next morning while he was sitting in a chair. He was not disturbed at all. Father asked if he was afraid and he only smiled and said calmly that he was not. Everything that science could give was provided for him. The whole Community made a fervent Novena to Father John Roothaan. He lived through the Novena and at the end of it,

it looked as if Father Roothaan was going to do something. Brother Mata, however, told Father Rector with a smile that he was not going to get well. The Carmelite sisters in Manila were also joining us in praying for our sick Brother, a thing which Brother Mata appreciated very much. He asked Father Rector to thank the good sisters and tell them that when he would get to Heaven he will not forget them. A few days later he began to grow weaker again. We began another Novena but this time it was clear that God was going to take him.

Father Rector who was always at his bedside whenever an attack came, Father Treubig, our Minister, Father Hausmann, who also attended him, Brother Solis, our Infirmarian, the doctor and the night nurse all were edified. A peaceful smile always was on his countenance. They never heard a word of complaint or impatience and he would always express his gratitude for every least favor they would do for him. The Rosary was usually in his hands and his lips were constantly moving in prayer when he was not talking to anyone.

He continued to live and suffer for another month. On the morning of July 10th, the nurse called hurriedly to Father Rector for the end was near at hand. But when they reached the room there was a smile on the face but Brother Mata was not there anymore. Jesus and Mary had come down and taken him and Saint Joseph walked behind, up the beautiful road to the new Novitiate where plentiful grace and blessings are now pouring down in torrents because Brother Mata is there praying for the Sacred Heart Novitiate.

Two days after the passing away of this our very young Brother, there followed him to Heaven Brother Raymundo Morros, the oldest member of our Philippine Mission, who died at Butuan, Agusan, Mindanao. "Eternal rest grant unto them, O Lord."

Books of Interest to Ours

"Retraite De Dix Jours Pour Les Petres," by P. Antoine Giroux, S.J., translated by Rev. E. J. Bernard, S.J., Revista Catolica Press, P. O. Box 1572, El Paso, Texas, Loose Leaf Edition $1.15 Postpaid.

With the publication of this work a source-book, most popular with retreat masters, is made available to retreatants. Some of us approach a book in translation with feelings akin to those a man has when buying something second-hand—"is this as good as it looks?" We often wonder too how much of it is a translation of the original and how much original with the translator. Father Bernard combines the nuance of the original French book. Father Giroux original has long since been established as a classic of Ignatian ascetecism, and Father Bernard's translation will undoubtedly become equally popular. This work in its looseleaf form has many advantages, two of which appeal to this reviewer more than any others. The first is, those who are directing retreats now have a splendid work to recommend to their exercitants. The second has to do with its loose leaf format; in this form it can serve as a structure around which those who ambition becoming retreat masters may build fully confident that they are following the lines set down by St. Ignatius. We think too that this loose leaf idea should be very appealing to priests. Father Bernard gives a double sheet (four sides) to the larger meditations, while the regular meditations and considerations are dispatched with two sides. We recommend the last section of the book to those who are looking for subjects for Sunday evening instructions, etc. In this section Father Bernard presents in detail thirteen considerations which with the necessary changes could be made over into splendid instructions. A cursory glance through the book will immediately indicate its usefulness. We have tried to point out a few of the uses to which Ours could put the book. There are forty meditations arranged according to the "Four Weeks." There are thirteen considerations and six pages of subjects for the Examinations. This reviewer hopes and prays with Father Bernard that this translation of Father Giroux may "find a welcome place on the favorite shelf of many

a priest's library for spiritual reading and especially for monthly recollection."

"The Children's Catholic Catechism." Peter Cardinal Gasparri. Translated and adapted by Aloysius Ambruzzi, S.J. St. Aloysius' College. Mangalore, India. 1935.

We wish to call to the attention of the English Catechists this splendid translation of the great work of Cardinal Gasparri. A short but complete summary of the Old and New Testament has been added. The Catechism and Bible History have been divided into a three year course, each part being printed separately and complete. Excepting a very few answers slightly simplified in the First Year Catechism, the Second Year Catechism repeats in exactly the same words all the questions and answers of the First Year, and the Third Year Catechism those of the two previous years. The illustrations throughout render the work more attractive and will certainly appeal to the child. This work surely is a contribution to a most important field of Apostolic labor. Though intended for older children, the Catechism will prove sufficiently complete for the average grown-up Catholic.

"Prayers for the Dying." Let Us Pray series. Francis P. LeBuffe, S.J. America Press, New York. 1935.

This is an excellent little book for the purpose of practical devotion. Father LeBuffe gives a translation of the Church's prayers for the dying and follows this with a development of the major portion of these prayers according to the "Second method of prayer." In reading the "Prayers for the Dying" one cannot help feel the tender love of Holy Mother Church for the dying soul and hear the words of hope and consolation with which she sends the soul to its Maker. This book will do much to correct the many false and fearful reflections on death. It will help one to pray in a simple and practical way. "Prayers for the Dying" should be highly recommended to anyone eager to learn to meditate.

VARIA

Other Countries

THE PROVINCE OF ARGENTINE-CHILE

Our Dead

Father José Ubach Medir was born on the twenty-first of August, 1871, native of the city of Barcelona, as were his fathers. Having completed his baccalaureate studies in the College of the Sacred Heart in that city, he entered the Society of Jesus at Veruela on the tenth of July, 1888. Here he made his studies of letters and two years of philosophy; the third year of philosophy was completed at the Collegium Maximum at Oña. After a year of regency in Veruela he was sent to Argentina, arriving there in the middle of 1876. In the old Seminary on Victoria Street in Buenos Aires he taught the sciences until the termination of that course. He then continued his regency in the College of the Savior until 1902. Returning to Spain he pursued his theological studies at Tortosa, between the years 1902 and 1906; then he taught for the year just before tertianship at Manresa and again for the year just following this period, at Sarriá. From Sarriá he passed to the observatory of the Ebro where he laboriously toiled on the installations of this famous institution. Two years afterward, in August, 1911, he came to Buenos Aires for the second time. During two brief periods he was professor of Sacred Scripture and of Dogmatic Theology in the Seminary of Valla Devoto. Between 1912 and 1935 he was resident at the College of the Savior, an outstanding professor in the more advanced

courses of several subjects, especially Philosophy and Mathematics. When the Collegium Maximum of the Province was established at San Miguel, Father Medir taught there courses in Higher Mathematics and Moral Theology, from 1931 up to the closing of classes in 1935. His articles in various scientific reviews, both of his own adopted country and abroad, and particularly those articles on astronomical questions, have been deservedly much esteemed. The best known of his works are his course in Algebra, that in Psychology, and his *Compendium Theologiae Moralis* which has won him much fame in intellectual ecclesiastical circles and institutions. He had already progressed far on another forward-looking book, a Medical Moral, of approximately four volumes. A man of solid frame and statue, of an admirable tenacity at work and at deep and profound studies, with an especial esteem for time, he knew well how to make bear abundant fruit the talents which the Lord had given him. With a commission to inspect the teaching of Religion and Apologetics in our secondary schools, he had passed over to the College of the Sacred Heart in Montevideo on the Thursday of the week before he died. There, a victim of peritonitis which set in after appendicitis, our Lord unexpectedly called him to eternal rest after he had greatly edified the community by his wonderful tranquillity of spirit and serene devotion. He died during the afternoon of the feast of the Guardian Angels, October second, assisted among others by the Father Rector of the College of the Savior, who had crossed over to the nearby capital, as soon as he learned the gravity of the illness. Ours of the College of the Savior remain most grateful to the community of the College of Montevideo for the splendid charity which through the whole time they showed the dead father, for whom we pray that he may be with God in His glory. Besides

the community, some gentlemen and several priests and religious assisted at the burial. His Excellency the Archbishop presided.

(*Reprint from the Notices of the Province*)

AUSTRIA

The Student-Sodality in Steyr

The history, foundation and development of the Sodality of Mary is inseparably linked with the history of the Society of Jesus. Almost contemporaneously with the Jesuit Order did the Sodality come into existence, and its flowering was her flowering. At that time, when the Jesuits were the spiritual support of the Counter-Reformation, when the totality of the higher School-System rested in their hands, the Sodality of Mary was the most significant support of reawakening Catholic Life: crowned heads, great generals, immortal artists were to be found in her ranks.

More than 300 years ago the Jesuits founded a College in Steyr also; the structure of the present Realgymnasium was built by them, the suburban parish-church of today was once a Jesuit Church. For a century and a half the College persisted amidst ever-shifting fortunes, but in 1773, when the Suppression of the Society of Jesus was offered in Sacrifice, its Sodality of Mary fell with it.

There followed a period unpropitious for Catholic Life, and as a natural result ecclesiastical associations too were hard hit. Only towards the close of the last century did they again attain high importance as Catholic assembly centers against the liberal factions of their time. Such also held true of the Sodality of Mary, which was at that time not merely one, but *the* Organization of the Catholic middle-school youth: the Sodality of Mary, to which belonged as students a

Seipel, a Dollfus, a Schuschnigg, and so many other great men of the present.

At that time, when a new flowering of the Sodality of Mary was in process of beginning, in Steyr too did the organization once again secure a firm footing. Since 1902 there thrived in Steyr a Sodality for youth, out of which arose, through a new foundation of 1910, the Sodality of Mary of the Middle School Students of Steyr. It was the 25th recurrence of this event which the host of Mary's Steyr knights celebrated in jubilation by their great festival.

A quarter of a century has rushed past since that event: for individuals it means almost a generation, for a society like the Sodality of Mary a segment in the battle for the realization of their ideal: perfection in the Christian spirit. The essence of the Sodality of Mary, therefore, is of a spiritual nature.

In 1910, likewise, the Sodality of Mary was affiliated to the main branch in Rome, and on September the 8th celebrated the festival of her establishment. Even at that early date the Fathers of the Jesuit Residence reassumed the practical direction of the Sodality, although up to the year 1927 the official presidency lay in the hands of the Professor of Religion at the Middle School. Then the war broke out, and the continuation of Sodality meetings was almost completely crippled. Many Sodalists and former Sodalists went to war then, many of them returned no more: their names, inscribed on the memorial of heroes, give proof to the world that the Sodalist knew how to fight and to die for people and Fatherland. Despite all this, the Sodality of Mary numbered at the close of the war 39 candidates and Sodalists. In the following years, the unforgetable Religion-Professor Stockenhuber was official Prefect, while the Moderators of the time, chosen from the Jesuit Residence, changed in quick succession. The first Jesuit Prefect was Father

Rainer, with whom begins the period still fresh in the memory of the oldest of the active Sodalists. Then it was that the formation of the Sodality House advanced with great strides—in 1924 the magnificent Hall was erected, in 1930 was realized the plan conceived by a Sodalist many years before: a Sodality Sanctum. The School-year 1931-32 brought us Father Dinkhauser as new Prefect, and he continues to guide the destinies of the Steyr Sodality of Mary. In the latter years special emphasis has been laid on the evolution of the Sodality's organization: the newly-dedicated standards and pennants, especially the ceremonial attire introduced in 1932, have contributed immeasurably in gaining for the Sodality of Mary in Steyr, externally too, that respectful consideration which is her right as the strongest Middle-School association of our city.

"Unsere Fahne"—Austria

October, 1935.

VICE PROVINCE OF CENTRAL BRAZIL

Notes on the Japanese College—Saint Francis Xavier in Sao Paulo

On August fourth I attended a celebration in honor of Our Holy Father St. Ignatius in the Japanese College of St. Francis Xavier which made a very favorable impression on me. In the interior I had heard even pagan Japanese who send their children there, speak of the almost miraculous growth of the College.

The State government is now paying four excellent Catholic instructors. The number of students has mounted to 150, not counting 50 girl students in a separate division. Externs are charged no tuition and as a result the enrollment of Protestant schools has fallen considerably.

On seeing the children contented and their parents

pleased as they followed with pride their children's progress, I was greatly consoled, especially considering the good will shown by the great numbers who were present at the celebration.

The studies are serious and children who the year before could not speak a word of Portuguese, can now scarcely be distinguished from Brazilian children.

I am convinced that the conversion of the Japanese can best be secured in this College where the environment is such that the children come to learn the Christian life quite naturally.

Of all the immigrants who come to Brazil the Japanese are most eager to have excellent schools and by this means more than any other, will they be reached. At present this College is admittedly regarded as the best institution in Brazil for this purpose. After so much opposition and prejudice on the part of the Japanese against Catholic schools opinion is coming around completely in favor of not only education, but also the Catholic Faith.

As the College of St. Francis Xavier develops our ministry in the interior will be greatly facilitated, and the day will come when the Japanese desirous of the best education for his children, will immediately think of St. Francis Xavier's College.

Legion of St. Paul, Plan for Organized Religious Instruction

On the feast of the conversion of St. Paul, the State government published a decree introducing into the curriculum of the public schools religious instruction for the students whose parents requested it. The ecclesiastical authorities at once inaugurated the association of the Legion of St. Paul. After drawing light and strength from a retreat made in January, the public school teachers have labored to such effect that 95% of the public schools have a course in

religion, and in none of these same schools is any other religion taught. The decree recently issued by the Holy Congregation of the Council found conditions in almost perfect harmony with its instructions. Over a thousand Catechists teach twice a week in the second period of class.

As readily may be seen, this is not a work proper to our College. Nevertheless, the Society is well represented since many of our Fathers are engaged in directing and conducting classes for the formation of the instructors.

The following statistics will give an idea of the movement:

Total matriculation in the Capital	80,162
Number of students requesting and receiving religious instruction	79,979
Students catechized in isolated schools	5,093
Students catechized in secondary schools	3,615
Students catechized in disciplinary institutes	84,709

N. B.—The above statistics apply only to state and free lay schools and not to schools conducted by religious.

WITH THE JAPANESE OF BRAZIL

Ursula Starts Things Moving

"Father," said little Ursula on the day of her First Communion, "you never weary of telling us to bring our playmates to catechism class. Should I bring my Japanese friends?"

"Of course, bring them by all means."

A short time later Ursula entered the church of St. Gonzalez flanked by fifteen little demons from the Japanese eternal bonfire. Their first time in a church; it was so big and spacious, so much like the public square. They shouted and screamed, never

thought of removing their hats from off their little pagan heads. Patience! I counseled myself. Let them do and carry on as they want, so long as they keep coming. From Sunday to Sunday their number increased; then I decided to teach them a few prayers. But what a bedlam! The church, the sacristy, the whole place shared their noisy merriment. Luckily the Rector had once been a child himself.

"Let them do their worst," he said to me, "let them raise the roof."

So I grinned through it all and passed out bonbons by the bushel. In the evening I escorted the rogues home and I left their folks in admiration of my doctrine.

Things were naturally very shaky. I didn't know the families for one thing. The children only put in a weekly appearance and were off again; hence I decided to chance it. From the president of a Japanese society in Sao Paulo I sought permission to speak to his pagans, for there were only a few Protestant members belonging to the club. I was allowed to attend a gathering. One glance at my soutane and the Protestant members were up and off. I led off and asked the rest if they would let me teach their children the catechism. A pagan pandemonium broke loose. Then . . . then they told me to go ahead.

But it was not all smooth sailing by any means; many a time and oft my little crew and I weathered a storm of "Irish confetti" set brewing by some politician or other. But I stuck to the helm and soon experienced the joy of my new friendships and the harmony of many Ave Marias.

The Protestants were of course far from exuberant about the whole affair. One fine day a fleet of automobiles steamed into the Japanese quarter of Sao Paulo to come to a stop along the Conde-De-Sarzedas boulevard where my hopefuls had their homes. A

Protestant minister went among the children inviting them to drive up to his church. He too was a minister of the Christian religion; he too could baptize them.

"Climb aboard and lets be off," was his advice. The autos were off behind a smokescreen of exhaust. Lina, however, the twelve year-old-crusader, had taken it all in. She was bent on saving those for whom she had prayed and prepared for baptism. Up to the Protestant church she came on the run, red faced and out of breath. Ready for anything she worked her way into the crowd. Where were her "babes in the woods?" Perceiving them she shot forward.

"Let's get out of here," she shouted.

The kids rose en masse and the minister rushed forward to check them. With a show of resistance quite unexpected in one so small, Lina protested. What an uproar! The pastor adrift in this stormy stream of youth that milled round on all sides. One of Brazil's "finest" comes to grace the scene.

"Officer, get this girl out of here, she's starting a riot," pleaded his reverence.

But Lina was eloquent, resisted both church and state and was allowed to take her Japanese dolls hence. What next? Here she was in the middle of the thoroughfare and the church of St. Gonzalez was miles away; street cars were not running excursions and she was running no picnic. Salvation lay in walking, a dangerous enterprise, for parades and heavy traffic are not ready mixers.

"Pay attention every one of you," was the command. "Take hold of one another's coat and march single file. Watch the automobiles."

With Lina at the head the battalion was under way in short order, keeping to the sidewalk as much as possible, while the cars and trams were of one mind with the lady traffic cop. In such wise were the wandering sheep returned to the fold and their home-

coming was heralded in the Catholic press. After that their future adventures were lacking in notoriety.

Eight months later my devils began to cry for baptism. I approached their families and their consent was obtained; so on the fifteenth of November, 1926, the vicar-general of the archdiocese of Sao Paulo baptized forty-eight Japanese children. On February 13, 1927, fifty more Jap boys and girls were baptized.

This is no idle tale that Father del Toro, S.J., regales us with in such simple language. Xavier was no fool when he turned to the children for help. If we but cite Father del Toro's accounts to Rome we shall see who does the conquering for Christ among the grown-ups.

"Look, Father, that is my mother who is being baptized! How I prayed that she would become a Catholic, and now tomorrow she will make her First Communion and I shall receive with her."

"See how happy Papa is to be baptized, Father. It took a long time before he would pay any attention to me. I was the one who taught him how to make the sign of the cross."

Thanks to these little "conquistadores" the baptisms are ever on the increase. To his friends in Rome Father del Toro writes: "In June, 1927, 120 baptisms; in the month of November of the same year, 140. In December of 1929 the Catholic count was 777." But in May, 1930, he tells us his troubles: "Brazil puts barrier on immigration. A hundred thousand Japanese already arrived and a thousand new pagans a month for the city of Sao Paulo alone. So much to do and only one man to do it; numbers are turned away empty."

But his work is now being organized. A parish priest is doing his best and the catechists are blooming over night; one of them has started a grammar school. Reports keep streaming in: with the help

of the enthusiastic, a letter received in January, 1932, mentions the foundation of St. Francis Xavier's secondary school and the receipt of $4,500 from Tokyo as a mark of appreciation. By December 1932 there are 1189 Christians and in May of the following year 2500. Two more Jesuits and a priest of the Society of the Divine Word had come to help. It was about time! In one year Japanese immigration to Brazil mounted from 105,000 to 200,000. At this moment the new Christians total 5,000 and what is more there has been one vocation to the Society and many more are in the making

Father del Toro's work and its importance must not take its criterion from Brazil. "The conversions in Brazil have found a counterpart in Japan itself," writes Father del Toro. "The new flock writes home, sends books and magazines, goes into detail about the beauty of the churches and an answer comes back in all good will—they too are going to investigate the Church." The president of the Japanese Catholic Youth Society, the renowned admiral, Shijiro Stefano Yamamoto was well abreast of the times when in 1928 he sent his congratulations to Father del Toro. And His Holiness has sent his blessings along "praying God's abundant grace on his new sons and daughters as well as upon their native land."

PROVINCE OF LOWER CANADA

The closing year has been prolific in anniversary celebrations in the Lower Canada Province: one tercentenary and three golden jubilees.

The tercentenary is that of our college at Quebec. Twenty-four years before the nomination of Canada's first bishop, and one year before Harvard, the Society opened a college in that city. The act of its foundation dates back to the 15th of August, 1635, and is signed by Very Reverend Father Vitelleschi, then

General. Mgr. Laval, first bishop of Quebec, writes in 1664 that this college is not inferior to those of France. Once a student at La Flèche and Clermont, he could easily compare the standing of the Canadian institution. Our Martyrs, Father Marquette, discoverer of the Mississippi, Father Albanel, who discovered the Hudson Bay, Father Charlevoix, the historian, Father Bressani, the astronomer, the writers of the *Jesuit Relations,* all lived and labored in the old College of Quebec. It flourished until 1768, when, due to government opposition, it was given to the secular clergy.

One hundred and sixty-seven years later, in 1930, a college of the Society was reopened at the call of Cardinal Roulau. And on the 26th of September, 1935, by a providential coincidence, the new building of the restored college and the tercentenary of the college were celebrated by the Society and its friends. At the public reception, both the Prime Minister of the Province and the Mayor of Quebec City, lauded Jesuit education in Canada. At a solemn High Mass the next morning, Mgr. Camille Roy, Rector of Laval University, gave a sermon on the Society's educational apostolate.

Some weeks later, in the city of Saint-Boniface, Manitoba, was celebrated the golden jubilee of Jesuit education in Western Canada. Saint-Boniface College was founded in 1866 by Bishop Taché, who committed it to the Jesuits in 1885. Father Lory was appointed first Rector. The College holds a unique situation in that it forms an integral part of the Provincial University, and as such enjoys University privileges, while keeping to its own independent curriculum.

During the last fifty years, 249 priests have come from its halls, both diocesan and regular clergy. An average of five a year over this period, for a relatively

small college, is not a bad record, 28 have entered the Society. Of the host of Catholic laymen the college has sent into the world, many are prominent in the professional and business life of Western Canada.

A good number of these alumni, considering the immense area over which they are scattered, were present at the jubilee celebrations on the 12th and 13th of November. One of the most distinguished among them, His Honor Judge Joseph Bernier, appealed strongly to all alumni to remain steadfast to the principles that their professors strove to inculcate in their minds and hearts by word and example.

Among the speakers were also Archbishop Emile Yelle, Archbishop-Coadjutor of Saint-Boniface; the Honorable William J. Tupper, Lieutenant-Governor of Manitoba; the Honorable John Bracken, Premier of the Province; Dr. Sidney E. Smith, President of the University; His Honor Judge James É. Prendergast, Chief Justice of Manitoba; and many others, friends and former students of the college.

The Society now has four colleges in Western Canada: two belong to the Lower Canada Province (Saint-Boniface and Edmonton), and two to the Upper Canada Vice-Province (Regina and Winnipeg).

Another jubilee celebration was the 50th anniversary of the inauguration of studies in the Collegium Maximum of the Immaculate-Conception. Starting out with seven professors and fifteen students in 1885, the scholasticate made slow headway till 1915 (30 scholastics), but has grown steadily since then: a staff of 18 professors for 140 students in 1935. Both Faculties, Theology and Philosophy, are canonically erected, and regularly give the degrees. The jubilee celebration on the 21st of November was a quiet family affair, Ours only being invited. A solemn High Mass was sung by Father Leonidas Hudon, one of the first

group of scholastics in 1885, now Spiritual Director of the community.

This year was a fitting occasion to launch a new scientific publication, *Studia Collegii Maximi Immaculatae Conceptionis,* a series of independent works by professors of the college. Father Léon Bouvier presented the first: *Le précepte de l'aumône chez Saint Thomas d'Aquin.*

The League of the Sacred Heart was first organized by our Fathers in Canada in 1885. Father Julien Senay, general director of the League, thought this worthy of commemoration, and sought the cooperation of the Blessed Sacrament Fathers, who were preparing the 25th anniversary of the International Congress of Montreal (1910), to make a monster celebration of both anniversaries. A successful Congress was the result, three days of prayer, crowned by an imposing public manifestation. Numerous delegations of the League of the Sacred Heart, from all parts of Montreal and neighboring dioceses, escorted the Blessed Sacrament through the city streets, from our Church of the Immaculate-Conception to the foot of Mount Royal. Boy Scouts, Cadets, 20,000 Crusaders of the Sacred Heart, a host of military, school and parish bands, a Zouave battalion, Knights of Saint Gregory, 3,000 altar-boys in red and white cassocks, 400 pages in cape, a thousand or more clergy of various garb, and a few bishops, added to the pageantry of floating banners and loud singing parochial groups. Behind the silver canopy, closing the endless procession, marched members of the City Council and University Faculties. It was a spectacle of grandeur as one saw through the trees, from the high altar of repose on the mountain-side, the multicolored groups, sixteen abreast, rolling down "l'avenue du Parc" in triumphal display, and spreading over the immense greensward as a human flower-bed at the foot of Christ's throne.

His Excellency Archbishop Gauthier gave a stirring address, and His Worship Mayor Houde read an act of consecration of the City of Montreal to the Sacred Heart. Thanks to 24 mighty loudspeakers, not a word was lost to the 250 or more thousand faithful kneeling in the "Parc Jeanne Mance." Archbishop Gauthier was jubilant: "a great reaffirmation of Christian faith." A triumph for Father Senay and our theologians who marshalled the parade.

The First Move of the XO Campaign in Canada

With the purpose of awakening the population of Canada to the danger of Communism in their country, the *Ecole Sociale Populaire,* under the active direction of Father J. P. Archambault, put on exhibition for two weeks in Montreal its large collection of communist literature, both printed in Canada and imported. The Apostolic Delegate, His Excellency Archbishop Andrea Cassulo, together with several representatives of federal and provincial governments, were present on the opening day. Newspapers, magazines, brochures, leaflets, bills and cartoons, put in a vivid light the communist menace in Canada. Posters and diagrams sought to convey to the visitors an idea of its formidable organization throughout the world. The many hundreds passing daily before the various exhibits seem to have been greatly impressed. May this effect be lasting and productive of a united Catholic front.

CHINA

Two Chinese Museums—The Heude Museum

The Museum of Natural History, founded at Nanking in 1868 by Father Heude, was transported to Zi-ka-wei between 1872 and 1873. Transferred in 1931 to the grounds of *l'Université l'Aurore,* today it is called the Heude Museum in memory of its first director.

Shells, skulls, skeletons and birds, coming from every corner of Asia were speedily gathered together in the primitive and modest structure.

An indefatigable traveller, huntsman and diplomatist, Father Heude visited, between 1868 and 1900, the territory of the Yang-tze-kiang and Nganhoei, Tibet, the Philippines twice, Java, the Sunda Isles, the Moluccas and Celebes, Japan, Tonquin, Cochin China, Cambodia and Siam.

He was at first exclusively a naturalist, and in 1866 was taken up with combatting the theories of the transformists. His printed work is immense. The *Mémoires concernant l'histoire naturelle de l'empire chinois* form an ensemble of five richly illustrated tomes. The *Conchyliologie fluviatile de la Province de Nankin et de la Chine centrale* is, and according to the learned in such matters, will continue to be, a work of the first rank. The collection he has made is superb: heads of deer, skulls of wild boars and of numerous carniverous animals, tortoises, turtle shells, molluscs and other shells.

In 1902 Father Courtois succeeded him. He was of a less active temperament, and during twenty-five years spent half his time on the road. Extremely short-sighted, he was never a good hunter; he owed his collection of birds to his friends and above all to a Chinese taxidermist who accompanied him everywhere. But he had the instinct of a botanist and knew how to find rarities in the underbrush which gives joy to collectors.

He preferred to establish himself in the two provinces which then constituted the mission of the Paris Fathers; Nganhoei and Kiang-sou. Engrossed with his work on mammals, Father Heude had neglected botany and ornithology. The indications of origin left by him were at the most summaries and determinations which were very often premature, and

almost always subject to prudent doubt. Father Courtois determined to remedy this deficiency, and to enrich the Museum with an herbarium and a collection of birds which would make it easier to gain a knowledge of the flora and the ornithology of the two provinces.

Nganhoei was the scene of his first explorations, which he carried on methodically for fifteen years. At the end of this time he felt he knew the flora well enough and had enough wealth of herbiage to furnish material for an important publication which would be absolutely new, since next to nothing had as yet been published about this interesting province. In 1916 Father Courtois drew up the first list. It was in simple outlines and assembled together as many as 900 species. Death robbed him of time to publish a complete list of his findings, but it was the first concern of his successor to the department of Botany, Father Belval, to do this. This was the time when the Heude Museum was moved and set up on new premises. Father Belval thus had a chance to examine the plants, one by one, and to verify their determinations, by making use of the recent acquisitions of the library. He could in some measure identify some doubtful species, describe new ones, and finally draw up a list of 1,387 species, excluding ferns. Nganhoei, neglected for twenty years as far as botany was concerned, is today one of the best studied provinces.

Kiang-sou, on the other hand, was fairly well-known, thanks to the many lists of plants gathered in parts. But these lists betrayed many omissions; some suspected names were found on them; there were plants included which had been introduced into the country by foreigners and which could not subsist without constant importations of new ones.

To correct and amend these lists, in 1918 Father

Courtois published a catalogue of 1,055 plants under the title, *Herborisations dans le Kiang-sou.* He devoted the last years of his life to the study of the region in the north of the Yang-tze-kiang, which was practically unknown. There it was that death surprised him in 1928. He left behind him a museum rich in well classified collections and abundant materials for his successors to use. This was all accumulated in rooms which were too small, with the result that it was necessary to use the stairs and corridors for extra space. They were forced to enlarge the museum and to organize it in a more practical manner.

It was finally decided, according to the suggestions of Father Savio, the new director of the Museum of Natural History of Zi-ka-wei, that two French architects should erect the new Heude Museum.

The first section of the building, which is open to the public, contains the exhibit galleries. Three immense halls, with thirty windows near the ceiling, contains interesting collections for visitors who are not drawn by any zeal for special studies, but are curious to know China's principal riches in the different branches of natural history; for example, insects, reptiles, fish, birds, mammals, ligneous or herbaceous plants, rocks and minerals, etc. The other part of the building is reserved for the fathers in charge of the Museum and for travelling scholars who may desire to consult the various collections. The specimens on botany, geology and minerology are in charge of Father Belval; Father Savio has charge of those on reptiles, fish and birds, and Father Piel those on insects. The valuable library between the halls of exhibits and the laboratories has been divided into three groups corresponding to the three groups of collections, in such a way that there is no difficulty with the exception of the works of general interest, in finding the publications each may need for his research.

By April, 1933, the installments of the herbarium were completed. As the 50,000 specimens of plants were being examined and classified, they were also being arranged in the catalogue. This herbarium differs notably from those seen in other museums. In order to protect it against dampness, which is more destructive than insects, a system was adopted which had been tried successfully by the Institute of Agricultural Research of Saigon; all the specimens were put in groups of 50 or 100 and enclosed in zinc cases. These cases were hermetically sealed, to preserve them from the moisture, and rest on a camphor bed, which keeps off harmful insects.

The botanical garden was put into shape by degrees. The chief possessions of the Zi-ka-wei gardens were transplanted thistles, and a number of wild plants of the regions near the museum have been gradually introduced.

Other collections are under progressive organization; the birds of Kiang-sou, the coleoptera of China, in which the group of longicorns is the most abundantly represented and the best studied, thanks to the research of Father Savio. Father Piel, to whom the collections of hymenoptera and lepidoptera have been entrusted, has gathered in several years valuable material and increased his observations on parasytism and hyper-parasytism.

The Hoang-Ho Pai-Ho Museum

Father Emile Licent, a licentiate in letters and doctor of sciences, left France early in 1914 and sailed for Tien-tsin. After a quick contact with the language, history, geography and geology of that region, and held up for a long time by the war, for which he was drafted on the spot, he launched forth into a series of voyages and explorations. He travelled over North China from the Gulf of Pei-tsheu-li to

Tibet, and from Kalgan to Sinan-fou, to become acquainted with its history and manners, its fauna and flora, its geology and geography. En route he collected all he could and brought it back to Tien-tsin. In all of these branches, he made discoveries, but it was in paleontology that he made the most sensational one—in 1820—with Father Teilhard de Chardin, by bringing to light the paleolithic hearthstone of Ordos; the existence of the fossil man in China was proved.

His twenty years of expeditions represent 45,000 kilometers of travel by the most divers kinds of transportation, and he went as far as the lake of Kou-kou-noor, an altitude of 3,250 meters and more. His trips were interrupted in 1922 for the construction of the Hoang-ho (Yellow River) Pai-ho (White River) Museum, which has not ceased up to the present day to increase and develop. Its location, its wealth, Father Licent's renown as an explorer and scholar, the scientific works of Father Teilhard, the goodwill of the Chinese geological service, have all drawn upon the Museum the attention of the entire scholarly world.

In a building open to the public, under tightly closed glass coverings, are displayed the finest specimens of the different collections. A large room, 15 meters long and 11 wide, is devoted to paleontology, prehistory and minerology. Another smaller room is reserved for the mammals of modern fauna. Another room, large like the first, offers exhibits on the rest of the fauna: birds, reptiles, etc., and insects, as well as on the flora and ethnography. This last section is perhaps the easiest for curious amateurs to appreciate; 2,000 different objects are the enduring witnesses to family and social life in North China, Manchuria and Mongolia; coiffures and garments of silk in gaudy colors of the old mandarins, of Mongolian princesses and Tibetan lamas, vessels, furni-

ture, ornaments, tools, weapons, products of minor industries, etc. Quantities of things in each section can interest even the uninitiate. Such would be the *Tichorninus rhinoceros,* which guards the entrance in his glass sentry-box, with shell intact after a rest of a million years beneath the yellow sands of Ordos; the bones of the *baluchiterium,* an animal whose height reaches 5 meters at the withers; the antlers of a stag with a spread of 2 meters, and many a biological, minerological or paleontological treasure.

The research museum keeps its treasures sheltered from light and dust. The following figures alone will give some idea of the completeness of its collections; 1,200 Chinese fish and 3,000 Chinese birds; 13,000 plants, of which 8,000 are phanerogamors, 1,600 insect cases, containing more than 400 species of spiders, 7,500 species of rock, 20,000 kilos of fossil bones, of which 40 species were discovered by Father Licent, almost 500 kilos of carved or polished stones, amounting to 2,000 pieces, belonging to the neolithic or paleolithic stage. In addition to this, there is Chinese, Mongolian, and Japanese pottery, and some ancient Chinese bronzes more than 25 centuries old.

These riches are spread out through rooms 20 meters long and 6 meters wide, for the service of all the scholars and Chinese professors or strangers who wish to consult or study them. In one room, specialists assemble to inspect the collections, to classify them, and make them an object of scientific work. The growing library contains 15,000 works on technical topics, while 8,000 photographic plates have been numbered thus far.

Father Licent still pursues his explorations. From the Far-East in 1933, he brought back some fossils of Chinese deer and mammoths and many other treasures, not to mention the aquarelles which his co-worker, Father Trassaert, had made from the subtile

colors of numerous mushrooms. The collection of the publications of the Hoang-ho Pai-ho Museum is being constantly enriched with new articles. The same year, in collaboration with G. Seys, Father Licent described *The Collection of Birds of the Hoang-ho Pai-ho Museum*, and added a *Note on the Genus Phrynocephalus* to the brochure of P. A. Pavlov on the *Reptilia and Amphibia of the Museum of Hoang-ho Pai-ho* while, at the same time, Father Leroy published a note on *Three Poecilogonical Forms of Northern China and Manchuria*, and in collaboration with R. Schuddyn, *The Table-land on the Coasts of Petchely*.

We make mention again of Father Licent: *The Neolithic Collection of the Hoangho Pai-ho Museum of Tien-tsin* (1932), a criticism of which is found in last June's issue of the review *L'Anthropologie*. This book aims at making known the important collection of the author gathered from a hundred neolithic sites which he had visited in the course of his explorations in China from 1919 to 1931; such things as productions of the microlithic era, cut rocks, especially porphyry; a very fine ploughshare of a plough in rhyolite, polished hatchets, bored bowls, grindstones, and howels, sticks which were cylindric when first used, then trihedral, with the handles unused, forming two terminal knobs; pestles, costly dishes, and a great amount of moulding. The neolithic layers were usually embedded in places easy to defend, on terraces bordering on rivers, and sheltered from the north winds and loess or black dirt; Gobi, which was considerably populated at that period, has been transformed into a desert.

Each year Father Licent made a new trip. In June, 1934, he undertook a descent on the N. S. axis near the west border of the province of Shan-tsi, and explored methodically the fosssil strata which he knew to abound there. During the first three weeks,

he went along the coal basin in the center of Shan-tsi, and gathered a number of carboniferous fossils. In the beginning of July Father Trassaert joined him, and the expedition was led by an Old Boxer convert in the region of Ou-siang. Very near there a layer was discovered by one of their guides; for 48 years he had explored it in his own way; he broke up the skulls he happened upon, pulled out the teeth and sold them, together with elephant tusks, to local apothecaries for material for a powder greatly valued in the cure of certain diseases. The excavations were actively pursued, with the result that they finally carried home a score of boxes of all kinds of fossils; bones, teeth, elephant tusks, jawbones of rhinoceros, horses and deer, etc., all of which helped bring an admirable completion to the results of preceding expeditions into other regions. In the surrounding country many traces of fish fossils, shells and eggs of birds were found. On their return trip, an excursion to the summit of Tai-han-kan yielded a collection of spring flora.

After four months of research the fathers brought back to Tien-Tsin thirty-six boxes of bones, now secure in the museum, which they immediately began to study. It is a unique collection which helps complete the fauna of China from the end of the tertiary period. It will attract many a Chinese and Japanese scholar.

The French Jesuits carry on the tradition of their order, which has always, in every mission, men who are devoted to scientific work. These Chinese museums in China hold a prominent place among the institutions which Catholic science radiates beyond the seas. They hope, through increasing their contacts with Chinese scholars, or with foreigners whom they are eager to help, to contribute in giving the lie to certain stubborn prejudices, and to obtain, with the intimate and

frendly collaboration of all, the development of the sciences and the advancement of the faith.

Courriers De Lyon,
October, 1935.

Father Leon Wieger, S.J.

Léon Wieger was born at Strasbourg on July 9, 1856. Following in his father's footsteps, he took up the study of medicine, received his degree at the age of 22, and practised his profession for two years, when he answered a vocation to the Society of Jesus. After an abbreviated course of studies, in which he spent two years in preparatory study of the Chinese language before his third probation, Father Wieger began the serious work of becoming one of the most eminent Sinologists of his time, a work which continued till the year of his death.

The man's labor was astounding. "Work," he noted during a triduum in 1883, "is the means of making ourselves outstanding in the service of God." Twenty-nine volumes devoted to Sinology proper—ancient and modern language, history, philosophy, etc.—Christian doctrine written in the Oriental cabal, opuscula and other works, constitute his contribution to the study of Chinese civilization. His volumes on the *Rudiments of the Chinese Language* stand as a scholarly gift to foreign savants in Chinese culture. His theories of Chinese origins and Chinese philosophy and religion, are still respected, and when a modern scholar departs from them, due reference is made to the departure. His books containing texts and translations of Chinese classics still serve the less ambitious popularizers of Oriental thought. The Jesuits of China have lost a physician and companion. The learned world must look far to replace a scholar of Father Wieger's rank.

Lettres De Jersey,
Sept. 8, 1935.

ETHIOPIA

Andrea Oviedo, S.J.—First Patriarch of Ethiopia

NOTE: This account is taken from a 17th century chronicle.

Father Andrea Oviedo was born in Mescha, city of Castiglia. He made his studies of Philosophy at the University of Louvain where the exemplary life of Father le Fébure drew him to the Society of Jesus. His burning ardor in the pursuit of perfection indicated in his first years of preparation the zealous missionary of the future.

Before his departure to Ethiopia, Father Oviedo was rector of the College of Gandia; here he was once severely tempted by the evil spirit during his hour of meditation. Satan, the enemy of all good, and envious of the prayer the saint made to God, tried him with all his force. God rewarded Father Oviedo's fidelity and perseverance with great desire for prayer and continual communion with Him. Father Oviedo's paternal care and prudent administration of the College of Gandia pleased his superiors who now sent him to Italy to be rector of the College of Naples. His efficiency as superior and zeal in the guidance of souls attracted the attention of the Pope of Rome, who consecrated him Patriarch of Alexandria. He did not on this account change his humble ways of life. It was a cause of great edification to see the bishop with a large vessel collect water from a roadside spring, or when in a city where there were no colleges of the Society, make the hospital his home.

His virtue of humility, however, became most manifest during his apostolate. In 1556 he went to India with Father Barreto and amid great danger entered Ethiopia at a time when the seas were crowded with Turkish ships. After many endeavors he finally obtained access to the King of the land who received him with no signs of graciousness but threatened and

reproached him. In an outburst of anger, the ruler cried at him, "I will always persecute the Patriarch of Alexandria and I will have nothing to do with the Pope of Rome." A short time afterwards the king died on the battlefield leaving his throne to his cruel and tyrannical brother, Adamas. The Fathers of the Society were now warned at the cost of their lives not to catechise the subjects of the kingdom but to abruptly abandon their Apostolic labors. The bishop answered for his shepherds in words reminiscent of the early church, "Were the king to feed them to the flames successors would not be wanting to continue their labors; they preferred to obey God rather than men."

These words so infuriated the monarch that he abused and maltreated the bishop, tearing from him his garments and threatening him with the sword. The serenity and constancy of the servant of God, so much like the Divine Master before the Sanhedrim changed the monarch's mind and with greater cruelty he planned a slow death for him.

The bishop was banished into exile together with some Catholics who had been cast to the lions but miraculously preserved by the power of God. The king's intention was to starve them in the desert where he had sent them, but God Who feeds birds of the air and clothes the lilies of the fields, did not abandon his faithful servants. At the prayer of the saintly bishop, a rapid flowing river dessicated, leaving on its banks a great number of fish which provided the servants of God with food.

The king heard of these miraculous works and how they won his subjects' sympathy and affection for the bishop; consequently he sent for him and in mad antipathy drew his own sword to decapitate him. The instrument of death slipped from his hands and as the king clasped to brandish it again, the empress

placed herself before the bishop determined to save him. Again he was banished together with some Portuguese, whom the monarch had deprived of their wives. But the mad ruler had not long to enjoy his ruthless power. In the year 563 as the bishop had foretold, he died in terrible agony.

The laborers in the vineyard suffered many exiles and persecutions, nor were they supplied with the necessities of daily life. Forced to make provision for themselves they plowed a small acreage of land and with the crops of the earth they sustained their bodies. As for clothing their need was greater. Now not even the Patriarch was spared this penury. He neither had the clothes befitting the ecclesiastical dignity but scarcely any to cover his body. When he wrote letters to the Holy See and to the king of Portugal, Don Sebastian, he used pages torn from his breviary.

The hardships the servants of God endured and the apparent failure of their missionary labors induced the Holy Pontiff, Pius V, to urge the Patriarch to depart from Ethiopia and preach the Gospel elsewhere, Japan perhaps, where his labors would bring forth much fruit; but the Patriarch for the great affection he bore his flock, would not abandon them.

Countless are the examples of his charity, notwithstanding his extreme poverty. He had only one ox to serve as his beast of burden, yet he did not hesitate to give it away to feed the poor. When they pointed out his great need, he replied, "Let him be slain and given to the poor. As God has provided in the past so will He provide for the future." This unselfishness moved a schismatic Abyssinian lord to supply him with many loaves of bread and some cows. These too the saintly Patriarch gave to the poor.

There was a heretical Abyssinian who was forced into solitude because no one would come near his

leprous body. The Patriarch did not hesitate to care for him, feed him, clean and wash his leprous sores. This Christlike charity won the heart of the leper and after his cure he returned to the true faith.

The inhabitants of Fremona were greatly alarmed one day when news of the approach of marauding Turks reached the city; the people turned to their shepherd who led them to prayer; during the Mass he was celebrating for the safety of the city, he heard a voice promise, "Fremona shall be spared." The people were urged not to leave the city for a special providence of God watched over them. All the territory around Fremona was devastated but no harm befell the inhabitants despite the fact that the main road on which the Turks were advancing led into that city.

We pass over the countless other miracles God worked through his faithful servant, of the many benefits obtained through his intercession after death. Even the schismatics of Ethiopia today with faith in his power visit his tomb where they ask for rain and a rich harvest of crops.

Ai Nostri Amici
September, 1935.

IRAQ

Baghdad College—A Progressive School on Modern Lines

The following is reprinted from the *Iraq Times* of November 1, 1935.

In view of the almost universal interest which educational matters hold for Iraq today, it is gratifying to note that the efforts of the Government towards constant improvement are being seconded by other educational institutions. One such that deserves to be singled out for mention by the reason

of the rapid strides it has made in the short three years of its existence is Baghdad College, conducted by the Jesuit Fathers at Sulaikh.

The school now boasts of a full five-year program in conformity with Government requirements, and contains the following subjects: Religion, Arabic, English, French, German, Italian, History, Geography, Civics, Sociology, Algebra, Geometry, Trigonometry, Calculus, Drawing, General Science, Chemistry, Physics, Biology, and Hygiene. In addition to the thirty-one class periods, there are eleven periods of supervised study each week.

That the teaching personnel is of a high order is shown from the fact that of the eleven Jesuit Fathers on the staff, two possess the degree of Doctor of Philosophy, and all of them that of Master of Arts. A further indication of high standards is the fact that the majority of the professors mentioned were taken from the staffs of various American Colleges and Universities. Two of the newest arrivals taught in the graduate department of Boston College.

The school is, perhaps, unique in the number of European languages spoken by the Fathers: French, German, Spanish, Italian, and of course English. This is explained by the fact that most of them have studied in Europe as well as in America. Three of them have taught in the Philippine Islands, and two were stationed for a time in Jamaica.

It is hardly necessary to point out that, since all Jesuits receive a classical training, the Fathers are versed in Latin and Greek. The two youngest members of the staff spent a year in Syria studying Arabic before coming to Baghdad. It is the ambition of the Fathers to make Arabic one of the really strong features of their course.

The location of the school outside the city proper shows that the directors appreciate the need of

healthy and spacious surroundings for growing youth. This choice of a location necessitated the operating of the school's own bus service, since the public buses go no farther than Adhamiyah.

The opportunity for sports afforded at the school is well nigh unsurpassed. A fine football field has been laid out, in addition to handball, tennis, and volley-ball courts. For the last two years the school has won the city-wide championship in ping-pong, and now holds the silver cup. Another victory this year will give them title to permanent possession.

Plans for a new school building, which will undoubtedly rank among the largest in Iraq, are expected to arrive any day from America, where they were drawn up according to specifications furnished by the Fathers to meet the special needs of a country like Iraq. Work on the new building will be begun as soon as possible after the plans arrive, unless some unforseen obstacle intervenes.

It will be recalled that Baghdad College was begun by the Jesuit Fathers at the personal command of Pope Pius XI, who was moved thereto by the earnest entreaty of the Catholic hierarchy in Iraq. Thus it is perhaps the one school conducted by non-Iraqis which was begun at the express invitation of Iraqi citizens. Although the school was thus founded to take care of the educational needs of Christians, students of any other denomination are accepted who measure up to the school's standards. Nor are non-Christians required to attend religious instruction or services.

Iraq is to be congratulated on following a broad educational policy, common in Europe and America, which makes schools like this possible and lays the whole world under contribution. Far from being rivals of Government institutions, they make for a healthy spirit of emulation and thus raise the standards of all the schools concerned.

If this policy is furthered as it deserves to be, the day may come when Iraq will possess educational faculties which will render it unnecessary to send large numbers of students abroad for special training at no small expense. A particular advantage of this would be that the courses would be adapted to the special needs of Iraqi students.

IN MARTYRED MEXICO

The Parisian periodical, *Vendemaire,* has recently recalled with new details the extraordinary epoch in the life of Father Lara during 1926, the most violent and ferocious phase of Calles' persecution.

Father Lara is one of the heroic Jesuits who have undertaken the dangerous and difficult mission of bringing the Gospel to the half-savage tribe of the Tarahumaras. These peoples inhabit one of the most inhospitable regions of Mexico, situated among the mountains of the Sierra Madre, whose peaks rise to 2,000 and 2,500 meters in height. The district is difficult of access, filled with insidious dangers, with a most inclement climate due to the sudden variations in temperature; altogether, a land so unpleasant that even the Aztec civilization does not seem to have penetrated to it. Even the Spanish conquest passed it by, stopping at its very margins.

Under President Diaz the missionaries were able to carry on catechetical work among the Tarahumaras without trouble; the Mexican government at that time understood how precious was their work even from the point of view of politics, since through their charity and love the Jesuits little by little drew the people within the influence of civilization, a people which it would have been impossible to subjugate with brute force or without much bloodshed

during countless military expeditions which might be sent against them.

The missioners were attempting to transform completely this region according to the model of western civilization, when there began those successive revolutions which for a quarter of a century convulsed Mexico. The Catholic apostolate in the Sierra Madre suffered the consequences of such disorders; the region, occupied by the revolutionaries of Sonora and Chiahuaha, became one of the least secure states of Mexico. Despite all this, and despite the fact that to such a state of affairs was added a wave of anti-religious persecutions, the missions of the Jesuits still retained a preponderant influence over the peoples of the Sierra Madre.

Then Calles came into power and persecution was redoubled in violence; it was an era of cruelty and massacres. The soldiers, in obedience to the governor's orders, hunted down the missionaries, the greater part of whom had to go into exile, to take refuge in the United States. Pastors were locked up in prisons, some were shot down. Only two Jesuits, by the force of their courage, physical resistance, ability and diplomacy, succeeded in remaining in the the region—Father Oritz, since dead, and Father Lara, who is still alive.

One day a squadron of soldiers, hot upon Father Lara's trail, caught up on him, surrounded the village in which he had passed the night, and threatened to burn it to the ground. Father Lara surrendered. His venerable appearance and his kindness overcame the hostility of the commander of the troop who declared himself ready to free the priest under determined conditions which, however, Father Lara could not accept. Then the missioner proposed another transaction: "Let me go," he said, "I need only two days of

freedom. In two days I shall return and become your prisoner."

The commander accepted the request, with a smile which betrayed a bit of scepticism—it is clear that he did not know Roman history. The new Regulus, after a forty-eight hour trip through the mountains to hand over to a trustworthy person the content of his bag—the consecrated host and various objects of worship—returned and extended his wrists to their bonds.

The usual proceedings were begun against the accused, but something amazing happened; no one wished to give testimony against him. Neither promises nor threats could bring forth any testimony. The Judges were in a great quandary. Then the days passed away; Father Lara knew that many places were calling for his assistance and hesitated no longer. Although under strict vigilance, he managed to escape and hastened to resume his apostolate, to celebrate Mass and to administer the Sacraments.

He was nowhere. A hundred times the police and soldiers believed they had trapped him, but the priest was already far away. Looked for in every place, he would appear, fulfill his duties and vanish. His prodigious mobility saved him from capture countless times. Soon he began once more to send the usual news of his activities to his American friends. But how often, while vesting himself for Mass in some native chapel or in the open country, was the missioner forced to flee when someone informed him that hired assassins were on their way to cut him off!

In 1930 the persecution was finally lessened. Father Lara lived for a few years in peace. Now anti-Catholic violence has broken out again and with it begins anew the sublime Odyssey of the heroic Jesuit.

Le Missioni,
August 15, 1935.

RELIGIOUS FREEDOM AND THE LAW FOR THE NATIONALIZATION OF PROPERTY

The following protest by Eduardo Pallares was published in the January number of *Cultura* of Saltillo, Coahuila. As will be seen the writer is not a "fanatic", but is concerned with the status of religion in general which is imperilled by the present atheistic government which in words proclaims religious freedom, while its deeds are directed to the complete eradication of God from the life of the Mexican nation.

Exercising my constitutional right as a Mexican citizen, I protest against the law nationalizing property promulgated in the official press August 31, 1935. In making this protest I do not support the interests of any militant religious group, nor do I align myself with obscurantism whatever be the nature of its activities, but endeavor only to uphold the cause of liberty of conscience.

This law is such that it destroys that freedom of conscience which every civilized nation has held and holds to be a prime element in the civil life of a people. A death-blow has been struck at religion itself under the pretext of regulating the nationalization of the properties owned by religious institutions, for the teaching and propagation of religious doctrines and tenets is obstructed with unheard of rigor. Article 3 states that properties on which are located schools and centers marked "by religious tendencies or orientation" and conducted under the jurisdiction of any denomination whatsoever, are to be regarded as properties destined for the administration, propagation or teaching of a religious cult. Hence it follows that hereafter it will be impossible to teach, propagate or found schools of a religious tendency or orientation. In other words, the mere fact of propagating religion, of religious instruction and education is considered illegal from

the very moment the building or localities where such activities are carried on are nationalized. Article 3 then, is notoriously intended to prohibit instruction, propaganda and in general, all manner of activities which have as their end the diffusion of religious beliefs and dogmas. What juridical efficacy, what social value remains in Article 24 of the Constitution which proclaims religious freedom? That freedom is reduced to naught by the dispositions of this law.

All the prescriptions of this measure exude a bitter hatred of religion and for the priests and ministers of the various cults in the nation. The reason for this hatred is inexplicable, for the debility and decadence of social-religious forces in Mexico is indisputable. When the Church was powerful, rich, influential and capable of directing consciences, it was not surprising nor extraordinary that the secular State should view her as a powerful rival and attack her violently and with rancor as did Juarez and his partisans. But at present all has changed and no unbiased judge could maintain that the Church now impeded the march of progress or the mooted emancipation of the proletariate.

It is regrettable that a law so important as this, contains measures that reveal bitter hatred and an inquisitorial spirit more suited to former ages. The following are the acts and circumstances sufficing to bring about the nationalization of certain properties:

1. A priest by residing in a house in pursuit of his ministry gives sufficient grounds for its confiscation. (Art. 3).
2. A house in which there is established the office of the authorities of a religion or a sect may be confiscated. (Art. 3).
3. Buildings in which are established schools, centers of instruction or of propaganda of a religious tendency or orientation will pertain to the nation. (Art. 3).

Consequently the three or four book shops in Mexico City which deal chiefly in religious publications must discontinue lest they be confiscated. The same might be said of commercial establishments selling religious articles, as well as of department stores having similar branches.

4. Priests may not possess one or more shares in any civil or mercantile company, for said company will be considered an intermediary for a religious association, corporation or institution and consequently its property subject to confiscation.

5. Nor may a priest be an administrative member of any association under the same penalty.

6. Should the board of directors of a corporation neglect to convene during the year, that corporation's property is liable to confiscation.

7. Buildings, which by their structure reveal they were built for celebrating acts of public workship, are presumed to be churches and as such confiscable. For instance, San Angelin Hotel which has a chapel and so was built for public worship may be nationalized should Article 2 of the present law be enforced.

8. Houses or buildings having niches for statues and rooms evidently made for acts of public worship may also be confiscated according to Article 2 which reads as follows: "Buildings which by their structure from some objective detail or other reveal they were built or intended for the performance of acts of public worship may be confiscated: they are presumed to be churches." As may be seen, the law employs the phrases "objective detail" and "were built", hence all colonial edifices which were constructed for the performance of acts of public worship may be confiscated.

9. Further, should the tenant get the notion to carry on religious propaganda in the house he occupies, and should he do so in such wise that this activity is hidden from his landlord, the house is to be con-

fiscated. (Art. 5). Thus the greatest frauds may be perpetrated and the owner obliged to spy upon his tenant's actions, lest he be incontinently deprived of his property.

The foregoing is aggravated by the process laid down by the law for effecting the nationalization. This will be done in a manner identical with that employed to dispossess the owners of haciendas by means of the agrarian reform. The first step in the procedure is the provisional taking over of the property to be confiscated, whether through denunciation or direct knowledge of the case acquired by the department of the Interior. Provisional possession deprives the owner of his property without court procedure and authorizes the administrative authorities to devote the properties to be confiscated to the public service. Should the one concerned acquiesce, the case is finished and without further ado the property is definitively nationalized. Should he demur the case goes to the Secretary of Interior who decides after a hearing whether or not confiscation is to be decreed. Should the decision be affirmative, notice is sent to the Public Registry and the property listed as pertaining to the nation. The owner has no other recourse than resignation, for the Supreme Court has resolved to wash its hands of such matters and has declared that whatever the Government does is correct no matter who suffers.

After reading this law one asks: Are we really living in a country with juridical institutions? Do the laws and the public authorities protect the right of property or even of mere possession? Is there religious freedom?

The worst of it is that we are accustomed to all sorts of juridical wrongs and even the most absurd passes unnoticed. Everybody bows the head, thankful that at least they let him live.

EDUARDO PALLARES.

The following reflection may be timely: Recognition of Soviet Union was conditional. Mr. Hull strongly hinted that violation of the conditions might result in withdrawal of United States' recognition. When Presdent Wilson recognized the Carranza regime in Mexico one of the conditions was religious freedom. Will President Roosevelt, consistently with the policy of his Secretary of State require that the present Cardenas government, the juridical inheritor of the rights and obligations of the Carranza government, observe that condition under pain of withdrawal of recognition of Mexico?

CAGAYAN, PHILIPPINE ISLANDS

Bishop Hayes Bars Protestant Schools to Native Flock

In a vigorous message entitled "Hands Off," the Most Reverend James T. G. Hayes, Bishop of Cagayan, warned non-Catholic and Protestant schools in his diocese that he would not tolerate their efforts to draw Catholic students into their institutions. This article appearing in *La Defensa*, a Catholic paper published in Manila, was in response to attempts on the part of Silliman, a Protestant school, to increase enrollment by inducing Catholics to enter. This message of Bishop Hayes stirred up many protests from the non-Catholic denominations but there seems to be no doubt that Bishop Hayes was meeting with success in his attack on Protestant education for Catholic students.

The following is the editorial in response to the criticism of Bishop Hayes' Pastoral Letter.

HANDS OFF

By the Most Reverend James T. G. Hayes,
Bishop of Cagayan.

I am rather surprised at all the shouting on the part of the Silliman Faculty and Alumni anent my Pastoral

Letter written only for the Catholics of the Cagayan Diocese. If, as is claimed, the enrollment in Silliman is bigger than ever and due, as is implied, to our systematic persecution, why then all the cries for sympathy and help? I should imagine that the sad officials and Alumni would be very grateful to us. Indeed, I should not be surprised if they would confer an honorary LL.D. (in absentia, of course) upon my unworthy shoulders for the great good I have done for Silliman! But I would not wish to deceive these Christian gentlemen. I must inform them that any increase in enrollment in Silliman has not come from the Cagayan Diocese. Five students of this Diocese quit Silliman as soon as they read my Pastoral Letter; ten other students who were to enroll this past June did not do so once their good parents understood their obligations. Two of these students told me they were offered a full four-year free scholarship. And now, as far as I can ascertain, not one true Catholic of the Diocese of Cagayan is in Silliman.

Our campaign must be carried on with relentless vigor. We ask no favors from Silliman or any other sectarian school. The general law of the Church (not Bishop Hayes' law as some ignorant believe and some intelligent people are trying to make others believe) forbids Catholics to attend sectarian schools. Silliman is now admitted to be a Protestant school by its own President. Therefore no Catholic may attend that school. The sooner Silliman authorities understand this the better. Our campaign (let them call it systematic persecution if they like) will continue as long as even one true Catholic attends that institution or any other sectarian school.

"Hands off the Catholic" is our warning to all sectarian schools. Let Protestants go their own way and let Catholics follow their way. True religious freedom guarantees and, in fact, requires that Prot-

estants and Catholics go along life's way side by side but not together. Catholics do not interfere and are not interested in what the Protestants are doing for themselves. But we Catholics are interested and will interfere once Protestants or any other sect try to proselytize openly or covertly, among the Catholics of the Philippines. The Y. M. C. A., the pioneers, all Protestant schools and some Protestant teachers of the public and private non-sectarian schools need watching and we will watch them.

A. M. D. G.

American Assistancy

Province of California

Provincial of California Named American Assistant

Very Rev. Father Ledochowski has named Father Zacheus Maher Assistant for the American Provinces. Father Maher entered the Society at Los Gatos, California, January 27, 1901. He made his philosophical studies at St. Louis and was ordained priest at Woodstock College in 1916. On July 22, 1921, he was made Rector of Santa Clara University, which office he discharged until he was made Provincial of the Province of California in 1933.

Father Hubbard

In the week of December 1, 1935, Father Hubbard addressed 12,000 people. On Sunday, December 1, he gave two lectures in York, Pa. On Monday he spoke to the Philadelphia Forum. Tuesday, noon, at the Buffalo Advertising Club; evening, to the Syracuse Music Association. Wednesday, at the University of Michigan, Ann Arbor. Thursday, at the Stein Memorial, Wheeling, West Va. The total gross for the week was $1,200.00

The "Cradle of the Storms" exhausted the first edition of 2,500 in three days. The second edition also sold out, and the third was printed. In one month 8,000 copies were sold. An English edition is being arranged by Dodd, Mead & Co. The English Company, Harrap & Co., Ltd., object to the preface of Father Talbot, which they say will not do for England.

Father Hubbard leaves on January 15, with Bishop Crimont for Rome. It is planned that he present Father General with one of his Mission Films as

California's gift to the coming celebration of the fourth centenary of the Society.

(*Reprint from the Province News,*)
January, 1936.

MISSOURI AND CHICAGO PROVINCES

John Carroll University — Jesuits and the Eucharistic Congress

At the recent Eucharistic Congress held in Cleveland, the members of the community played no small part. During the four days of the Congress, John Carroll University was filled with guests. The various house-chapels were kept busy supplying altars for the visitors. Among these latter was Bishop Murphy, who was our guest during the entire Congress.

There were many committees many of which had done most of their work before the Congress started. Two of these were the band committee, of which Father Murphy was a member, and the publicity committee, of which Father Haggerty was a member.

Many and varied were the sections and discussions held during the Congress. Father Gallagher took an active part in arranging the discussion for the college group. Father Schwitalla read a paper at the nurses' assemblage. Fathers Mullaly and LeBuffe of the Maryland-New York Province led the discussions at several of the other meetings. Jesuit Missions due to Father Foster had a large attractive booth.

At the Holy Hour for Religious, held on the third day, Father Haggerty was chaplain to the Most Reverend Bishop Kearney of Salt Lake City, who read the prayers. At the solemn closing on the fourth day Cardinal Hayes celebrated benediction and was assisted by Father Rodman as Deacon. It was on this solemn occasion that the community and all the visiting Jesuits, wearing cassocks and birettas, marched in the

procession which later formed a human monstrance on the field. The ranks which numbered 125, included Father Horine, Provincial of the Missouri Province, Father Cloud, Provincial of the Chicago Province and the present and former Provincials of the Maryland-New York Province. Every Province in the United States was represented in the line of march.

(*Province News-Letter*)

PROVINCE OF OREGON

Veteran Oregon Jesuit Dies at Manresa Hall

Father Michael Meyer, S.J., one of the oldest Jesuits on the Pacific Coast, passed away on October 23, 1935. His health had been failing slowly for a month. His death, however, came as something of a surprise since the day previous he had been engaged as usual in his duties as Spiritual Consultor.

Father Meyer was born in Westphalia, Germany, on December 12, 1853, and at the age of twenty-one he entered the Society in that country. His ecclesiastical studies were made at Ditton Hall in England, after which he came to this country to work on the Indian Missions of the Pacific Northwest.

After completing his final course in Ascetical Theology at DeSmet, Idaho, he spent the next ten years laboring among the Indians at St. Peter's and St. Ignatius' Mission in Montana. He was then called to Gonzaga University, Spokane, where he taught the classics in the college department and Moral Theology to the young Jesuit students who at that time were making their studies there.

In 1909 Father Meyer was sent to Los Gatos, California, where he taught the classics at the Sacred Heart Novitiate for ten years and then was made Master of Tertians and Spiritual Consultor. This latter position he retained until 1927, when, having become almost totally blind, he went to Bellarmine Preparatory School in San Jose, California, to act as

Chaplain. Having spent four years there, he came north to Manresa Hall, Port Townsend, in 1931, where the last four years of his life were spent as Spiritual Consultor of the young Jesuit priests who there complete their studies in Ascetical Theology.

(*Jesuit Seminary News—Oregon Province*)

Pioneer Priest Dies in Spokane Hospital

On November 5, 1935, at the Sacred Heart Hospital, at Spokane, death closed the long and fruitful life of Father James J. Rebmann, S.J.

Father Rebmann was born in Speyer, Germany, on June 20, 1851. At the age of twenty-one he entered the Society of Jesus. Thirteen years later he crossed to America, having offered himself to the Rocky Mountain Missions. Upon his arrival in the United States he proceeded to Frederick, Maryland, where he spent one year. He journeyed west to the scene of his future labors in 1887.

For a short time Father Rebmann was Superior of old St. Michael's Residence and in the course of the same year was named first Superior of the newly established Gonzaga College, discharging at the same time the office of Pastor of St. Aloysius' Parish. In the year 1890 he was named Prefect of Studies of the college. A year later he was transferred to St. Ignatius' Mission, Montana, where he discharged the duties of Procurator for one year and then served as Superior of the Mission.

In 1897 Father was renamed Superior of the College in Spokane and in 1898 was appointed its first Vice Rector. In 1900 he was given charge of St. Aloysius' Parish and found time to lecture in Moral Theology to the Jesuit theologians then preparing for the Priesthood.

Seattle was the scene of his labors for a time but failing health made it necessary for him to return to Spokane. At Gonzaga College, he occupied the

position of Procurator until 1910. Father Rebmann founded St. Francis Xavier's Parish. His health failing he relinquished his pastorate in 1924 and was assigned to Gonzaga University where he served as Spiritual Consultor of the Community until his failing condition of health compelled him to remain permanently at the hospital.

Father Rebmann enjoyed privileges granted to but few. On April 10, 1922, he celebrated the fiftieth anniversary of his entrance into the Society and but a year ago, his fiftieth anniversary as a priest.

(*Jesuit Seminary News—Oregon Province*)

Mount St. Michael's Sodality Academy

Putting into immediate effect the recommendations of ECSO (Jesuit Plan for the Establishment of a Christian Social Order), the Academy has inaugurated a series of lecture-discussion meetings, which will constitute a Seminar of Communism and Social Justice.

ECSO, be it known, is a carefully worked out plan for acting upon Father General's urgent desire for concerted Jesuit participation in the important work of coping with Communism and modern social problems.

The first meeting of the Seminar was held on November 22, 1935. The first talk reviewed in survey fashion the situation and attendant evils of the social structure of today. With the problem thus presented, the ground was laid for the next talk which will be "The History and Antecedents of Communism."

(*Oregon Province News*)
December, 1935.

MARYLAND - NEW YORK PROVINCE

Fordham University—Celebration of Father P. H. Casey's Diamond Jubilee

On Sunday, October 13, 1935, a dinner was held in honor of Father Patrick H. Casey, who has completed

his sixtieth year as a member of the Society of Jesus. Most Reverend Joseph A. Murphy, S.J., D.D., Titular Bishop of Birtha, and Vicar Apostolic of Belize, British Honduras, C. A., who celebrated his own Diamond Jubilee as a Jesuit last July, was present. Father William A. Clark, S.J., who will be sixty years a Jesuit on January 7, 1936, and Father John J. Wynne, S.J., who will complete his sixtieth year as a Jesuit on July 31, 1936, also attended.

Father Casey entered the Jesuit Novitiate at Sault-au-Recollet near Montreal, on August 18, 1875. In 1876, when the new Novitiate was opened at West Park, Ulster County, New York, he was transferred to it. He studied Philosophy and Theology at Woodstock College and spent his five years as a teaching scholastic at Holy Cross College where he taught English Literature and the Ancient Classics. At the completion of his course in Dogmatic Theology he then was assigned to teach the same subject at Woodstock for nine years.

In 1906 Father Casey was appointed assistant in St. Ignatius Loyola Church, New York City. There he remained until 1915 when he was transferred to St. Francis Xavier's Church, New York City. He remained at old Sixteenth Street for fifteen years and attained a reputation as a preacher. He has been a member of the Fordham Community for the past three years.

Papal Aides Visit Fordham

On October 1, 1935, an informal visit to Fordham was paid by Monsignor Diego Venini, Private Chamberlain to the Pope, and Monsignor Carlo Grando, Papal Master of Ceremonies. They were invited to make a tour of Fordham by the Most Reverend Francis J. Spellman, Auxiliary Bishop of Boston, who was a member of the class of '11, and were accompanied around the grounds by Father Hogan, S.J.

Monsignor Venini's words in praise of Fordham

indicated his pleasure in seeing it at first hand. "His Holiness will be happy beyond telling to know that the Church has such a marvelous institution as Fordham, not only because of her fine scholastic attainments and spiritual atmosphere, but also for her splendid reputation in athletics. Believe me there is nothing in all Europe to compare with this institution."

The Monsignori came to Fordham from Cleveland where they had attended the Eucharistic Congress as special delegates of His Holiness, Pope Pius XI.

On the morning of their arrival at Fordham, the visiting dignitaries celebrated Mass for the students in the University Chapel. Monsignor Venini was the celebrant on the center altar and Monsignor Grando and Bishop Spellman on each of the two side altars.

Georgetown University — Inauguration of Reverend Arthur A. O'Leary, S.J.

On Saturday, November 23, 1935, Reverend Arthur A. O'Leary, S.J., was inaugurated the new president of Georgetown University. On the occasion of his inauguration the college officials conferred upon Father O'Leary the degree of Doctor of Divinity. The ceremony took place in Gaston Hall before an assemblage of distinguished representatives from the nation's foremost universities and colleges and in the presence of a multitude of high officials and diplomats from foreign countries. Official Washington and many of the foreign diplomatic corps were present. The distinguished ambassadors from four continents and at least 23 nations were there to represent their respective countries. Honorary degrees were also conferred upon four members of the faculty.

The program of the Inaugural Exercises was:

I. Procession to Gaston Hall.

II. Invocation—*Veni Creator.*

III. Presentation of Arthur A. O'Leary for the Degree of Doctor of Divinity.

IV. Induction of the President, with presentation of the symbols of University authority.

Presentation—George E. Hamilton, M. A., LL. B., J. U. D.,
on behalf of the Board of Regents.

Induction—Edmund A. Walsh, S.J., Ph.D., D.D.,
Vice-President, Georgetown University.

Acceptation—Arthur A. O'Leary, S.J., Ph.D., D.D.

V. Inaugural Address—The President of Georgetown University.

VI. Presentation of Candidates for Honorary Degrees:

LL.D.—John Joseph Toohey, S.J., Ph.D.,
Professor of Philosophy, Georgetown University.

LL.D.—Fred Kenelm Nielsen, A.B., LL.D.,
Professor of Procedure before International Tribunals, Georgetown University.

Sc.D.—William Neal Cogan, A.B., D.D.S., LL.D.,
Dean of Dental School, Georgetown University.

LL.D.—Raymond Henry Reiss, B.S., '19,
Member, Board of Regents, Georgetown University.

VII. Star Spangled Banner.

VIII. Reception to the President.

Sodality Jubilee Celebration

The Sodality Jubilee Celebration commemorating the one hundred and twenty-fifth anniversary of the founding of the Sodality of Our Lady Immaculate at Georgetown University was held at Georgetown on the seventh and eighth of December.

The celebration opened on Saturday morning with a meeting of the Union of Washington Sodalities. Current problems of national and international importance were discussed under the direction of Reverend Daniel A. Lord, S.J., of St. Louis, national organizer of the Sodality, and Reverend Francis P. LeBuffe, S.J., of New York, organizer of Sodalities for the Eastern States. Father Lord conducted the morning session which was opened with an invocation by Reverend Arthur A. O'Leary, S.J., President of Georgetown University. Luncheon was served to the delegates in the cafeteria at noon and the afternoon session began with Solemn Benediction of the Most Blessed Sacrament in St. William's Chapel. After Benediction the members of the Union convened in the *Aula Sedis Sapientiae* where Father LeBuffe gave an address which was followed by a general discussion under his direction. At the close of the afternoon meeting the delegates retired to Copley Lounge where a reception was held with music for dancing provided by the Georgetown Collegians.

On Sunday the exercises opened with a Solemn High Mass in Dahlgren Chapel for the resident students while the non-resident students attended mass in St. William's Chapel. The solemn reception of candidates for the Sodality took place on Sunday evening in Dahlgren Chapel. Father LeBuffe preached the sermon at the reception and Father O'Leary presented the Sodality emblems to the candidates.

Members of the Sodality Union of the District of Columbia are: Academy of the Holy Cross, Georgetown Preparatory School, Georgetown University, Georgetown Visitation Convent, Gonzaga High School, Holy Trinity High School, Immaculata Seminary, Notre Dame Academy, Sacred Heart Academy, St. Anthony's High School, St. Paul's Academy, and Trinity College.

St. Joseph's College, Philadelphia, Pa.— School of Social Science

On the night of December 10, 1935, a night school of Social Science, the first of its kind in the United States, was opened at St. Joseph's College. The purpose of this school is to bring home to the public a practical application of Catholic principles to modern life. It is an attempt to illustrate to the average American citizen how he can bring the principles of Christ and the teachings of Leo XIII and our present Holy Father to bear on the difficult social problems and questions which confront him today. This school is a challenge to the Communistic attack on American institutions and ideals and the Faculty of this school of Social Science will submit their own alternative to the "Red peril" the American Jesuits' new "Integrated program of social order," a program of social justice and a defense of American traditions.

A variety of courses are offering to American citizens of both sexes instruction in the fundamental and special social problems of the modern world and in particular of the United States. No high school diploma is required for entrance, the sole requirement being that the student be at least 18 years of age. The only fee is $1.00 for registration.

The fourteen courses are linked by the three fundamental aims. In each course is presented the corresponding section of the Communist platform in all its details, with its abasement of man, its destruction of morals and its crushing of the family and the individual under the juggernaut of State.

Most of the 1,000 and more students attending the school have enrolled for nine of the courses, the maximum that can be taken, which means three hours of classroom instruction a night for three evenings a week.

Death of Father Davey

Death claimed the second former rector of St. Joseph's College within a six month period, when the Reverend J. Charles Davey, S.J., tenth president (1914-1917), succumbed to pneumonia in St. Joseph's Hospital on November 4, 1935. Father Davey was 66. The Reverend Albert G. Brown, S.J., president (1921-27) died June 28, 1935, at Georgetown.

A resident of Brooklyn, Father Davey entered the Society of Jesus in 1893. He received a Bachelor of Arts degree from St. Francis Xavier's College, New York City, in 1897 and a Master of Arts degree in 1906. He then finished his theological studies at Woodstock College.

Father Davey taught Latin, Greek and English in St. Joseph's College from 1901 to 1905. In 1908 he was ordained to the priesthood, and from then to 1910 acted in the capacity of Dean and Vice-president of Brooklyn College.

After a year at St. Andrew-on-Hudson he returned to St. Joseph's College, where he served for three years as Vice-president and Dean. He was then appointed President.

From 1918 to 1928 Father Davey served as Dean of Gonzaga High School, Washington, D. C. From 1928 to 1933 he was Dean, then Treasurer of St. Peter's College, Jersey City. Since 1933 he had been stationed at Old St. Joseph's Church, Willing's Alley.

Father Davey was moderator of the Catholic Women's Literary Guild and of the Washington Catholic Truth Society. He was also a member of the Philadelphia Historical Society.

A. M. D. G.

Home News

NEW MEMBERS OF THE FACULTY

Father Edward C. Phillips, the former Provincial of the Maryland-New York Province, comes to Woodstock College as Spiritual Father of the Theologians.

Father Edward A. Ryan returns from Louvain University where he was specializing in history to join the Faculty at Woodstock College.

DISPUTATIONS

Die 22 Novembris, 1935

De Deo Creante

Defendet: F. F. O'Byrne
Arguent: F. Wilson, F. Yates

De Sacramentis in Genere

Defendet: F. Jacklin
Arguent: F. Wilhelm, F. Hogan

Die 23 Novembris, 1935

Ex Theologia Naturali

Defendet: F. McNally
Arguent: F. Dougherty, F. Graham

Ex Ethica

Defendet: F. Horton
Arguent: F. Gormley, F. O'Hale

Ex Cosmologia

Defendet: F. O'Day
Arguent: F. Hassett, F. Morrisson

Statistics

RETREATS GIVEN BY CALIFORNIA PROVINCE

December 1, 1934, to October 20, 1935

	Retreats	No.
Diocesan Clergy:		
San Francisco	1	30
Portland	1	85
	2	115
Sisters:		
Adoratrices, San Francisco	1	42
B. V. M., Pasadena	1	23
B. V. M., San Francisco	2	99
Carmelites, Alhambra	1	20
Carmelites, Carmel	1	18
Carmelites, San Diego	1	18
Carmelites, San Francisco	1	29
Daughters of M. & J., Los Angeles	1	7
Daughters of M. & J., San Francisco	1	7
Dominicans (cloist.), Los Angeles	1	11
Franciscans, Los Angeles	1	8
Franciscans, San Juan Capist.	1	10
Good Shepherds, Los Angeles	1	19
Helpers, San Francisco	1	21
Holy Child, Pasadena	1	7
Holy Cross, Los Angeles	1	29
Holy Family, San Francisco	2	173
Holy Names, Alhambra	1	101
Holy Names, San Francisco	3	215
Immaculate Heart, Hollywood	1	133
Immaculate Heart, Tucson	1	18
Madames, Menlo	1	54
Madames, San Francisco	1	40
Mercy, Sacramento	2	53
Missionary Sisters, Burbank	2	40
Notre Dame, Belmont	3	197
Notre Dame, Huntington Park	1	21
Notre Dame, Santa Clara	1	60
Notre Dame, San Francisco	1	65
Presentation, Gilroy	1	15
Presentation, Los Angeles	1	16
Presentation, San Francisco	1	65
Precious Blood, Phoenix	1	22
Providence, Anaheim	1	28
Religious of Sacred Heart, Los Angeles	1	16
St. Joseph, Los Angeles	3	200
St. Joseph, Oakland	1	50
Ursulines, Santa Rosa	1	50
	46	2,000

Laymen:	Retreats	No.
El Retiro	65	788
Los Angeles	5	120
	70	908
Young Women, Girls:		
B. V. M., Pupils	1	380
Dominicans, Ladies	1	30
Dominicans, Pupils	2	390
Holy Child, Ladies	1	20
Holy Child, Pupils	1	34
Holy Names, Pupils	1	126
Immaculate Heart, Pupils	1	500
Madames, Ladies	3	235
Madames, Pupils	3	215
Madames, Public School	1	97
Mercy, Nurses	2	98
Mercy, Pupils	1	150
Notre Dame, Ladies	3	136
Notre Dame, Pupils	5	872
Presentation, Pupils	2	793
Providence, Pupils	1	52
Social Service, Ladies	5	100
St. Joseph, Pupils	2	771
	35	5,048
Young Men, Boys:		
Bellarmine	2	467
Belmont	1	150
Brophy	2	99
Brothers, Los Angeles	1	350
Dominicans, Anaheim	2	262
St. Ignatius, San Francisco	1	680
University of San Francisco	1	800
University of Santa Clara	1	425
	11	3,083
Triduums:		
Sisters	24	555
Retreats to Ours	4	315

MISSOURI PROVINCE RETREATS

September, 1934, to September, 1935

Clergy Retreats:	Retreats
Diocese of Springfield, Ill.	4
Diocese of Winona, Minn.	1
Archdiocese of Milwaukee, Wis.	3

Colorado:	Retreats
SS. Charity of Leavenworth	3
SS. of Loretto	1
Students	5
Laymen	3

	Retreats
Illinois:	
SS. of St. Ursula	9
SS. Charity B. V. M.	1
SS. of Good Shepherd	1
SS. of Notre Dame	1
Young Men and Ladies	1
Students	4
Iowa:	
Carmelites (SS.)	1
SS. Charity B. V. M.	11
SS. of Good Shepherd	1
SS. of Mercy	7
SS. Visitation B. V.	1
SS. of Christian Charity	1
SS. Holy Humility of Mary	2
Cistercian Fathers	1
Laymen	1
Students	6
Women	2
Nurses	1
Kansas:	
SS. of St. Ursula	1
SS. of Charity B. V. M.	1
SS. of St. Joseph	4
Oblates of Providence	1
SS. of Charity (Leavenworth)	3
Laymen	5
Women	2
Students	1
Kentucky:	
SS. of St. Ursula	1
Minnesota:	
Carmelites	1
SS. of Notre Dame	3
SS. of St. Joseph	5
Nurses	1
Missouri:	
Carmelites	3
SS. of Charity B. V. M.	3
SS. of Good Shepherd	4
SS. of Notre Dame	1
SS. of Mercy	4
SS. of the Visitation B. V.	3
SS. of St. Francis	1
SS. of St. Joseph	1
SS. of St. Mary	4
SS. of Loretto	4
Cenacle SS.	1
SS. of Incarnate Word	1
Madames of the Sacred Heart	12
Little SS. of the Poor	2
Alexian Brothers	1
Laymen	39
Women	25
Nurses	4
Students	20
Nebraska:	
SS. of St. Ursula	3
SS. of St. Francis (Stella, Niagara)	2
Madames of the Sacred Heart	1
SS. of Mercy	2
Women	2
Students	4
Oklahoma:	
Women	1
Ohio:	
Women	1
South Dakota:	
SS. of the Presentation B. V. M.	1
SS. of St. Francis (Stella, Niagara)	2
Nurses	3
Laymen	2
Women	1
Students	4
Wisconsin:	
Pallatine Fathers	1
SS. of Notre Dame	3
SS. of St. Mary	2
SS. of St. Joseph	2
SS. of St. Francis	1
SS. Charity B. V. M.	1
SS. of Mercy	2
SS. of Good Shepherd	3
Laymen	9
Women	4
Students	10
Wyoming:	
SS. Holy Child Jesus	1
Thirty Day Retreats:	
Christian Brothers	1
SS. of St. Ursula	1

RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

September, 1934, to September, 1935

	Retreats	No.
Diocesan Clergy	10	383
Seminarians	1	56
Christian Brothers	5	186
Sacred Heart Brothers	2	128
Blessed Sacrament Sisters	2	71
Sisters of Charity	2	63
Holy Family Sisters	2	183
Franciscan Sisters	2	29
Good Shepherd Sisters	3	28
Incarnate Word Sisters	7	427
St. Joseph Sisters	3	255
Little Sisters of the Poor	2	31
Sisters of Loretto	2	80
Marianites of the Holy Cross	2	180
Sisters of Mercy	11	487
Sisters of the Most Holy Sacrament	4	176
Sisters of the Holy Names	2	60
Religious of the Sacred Heart	2	78
Ursuline Sisters	3	132
Various Congregations	16	667
High School Boys, College Men	10	2,199
Academy Girls, College Women	26	2,595
Parish High Schools (Co-ed)	4	735
Inmates	3	260
Nurses	3	145
Ladies	18	1,318
Laymen	16	414
Totals	163	11,366
Tridua to Religious	15	618

RETREATS GIVEN BY THE FATHERS OF THE OREGON PROVINCE

For the Year 1935

Retreats to Ours	4	245
Retreats to Sisters	46	1,825
Retreats to Laymen	2	170
Totals	52	2,240

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From January 1, 1935, to December 15, 1935

	Retreats	No.
TO SECULAR CLERGY:		
Boston	2	400
Kingston, Ont.	1	88
Manchester	2	155
Newark	3	413
Peterborough, Ont.	1	87
Portland	2	203
Providence	2	260

	Retreats	No.
Raleigh	1	39
Richmond	2	96
Toronto, Ont.	1	90
TO RELIGIOUS CONGREGATIONS (Men):		
Missionaries of the Sacred Heart:		
Natick, R. I.	1	9
Stigmatini Fathers:		
Waltham, Mass.	1	40
TO SEMINARIANS:		
Brighton, Mass.	1	182
Toronto, Ont.	1	180
TO BROTHERS:		
Xaverian Brothers:		
Danvers, Mass.	1	85
TO RELIGIOUS WOMEN:		
Cenacle:		
Brighton, Mass.	1	38
Newport, R. I.	1	35
Charity:		
Baltic, Conn.	1	90
Wellesley Hills, Mass.	1	96
Charity of Nazareth:		
Newburyport, Mass.	1	51
Christian Education:		
Arlington, Mass.	1	25
Milton, Mass.	1	30
Cong. Most Holy Redeemer:		
Danvers, Mass.	1	14
Daughters of Heart of Mary:		
Burlington, Vt.	1	23
Faithful Companions of Jesus:		
Providence, R. I.	1	35
Fitchburg, Mass.	1	38
Good Shepherd:		
Boston, Mass.	1	43
Dubuque, Ia.	1	13
Providence, R. I.	1	32
Holy Child Jesus:		
Rosemont, Pa.	1	100
Mercy:		
Dover, N. H.	1	25
Fall River, Mass.	2	163
Gloucester, Mass.	1	21
W. Hartford, Conn.	3	305
Hooksett. N. H.	1	105
Latrobe, Pa.	1	100
Leicester, Mass.	1	86
Manchester, N. H.	2	165
Milford, Conn.	1	175
Portland, Me.	2	300
E. Providence, R. I.	2	205
Notre Dame:		
Boston, Mass.	1	68
Ilchester, Md.	1	72
Lawrence, Mass.	1	46
Lowell, Mass.	1	113
Tyngsboro, Mass.	2	175
Waltham, Mass.	2	265
Worcester, Mass.	1	140
Oblates of Mary:		
Baltimore, Md.	1	45
Our Lady of Charity:		
Toronto, Ont.	1	32
Providence:		
Chelsea, Mass.	1	21
Malden, Mass.	1	22
Holyoke, Mass.	3	371
M. Reparatrice:		
New York, N. Y.	1	37
Sacred Heart:		
Halifax, N. S.	1	58
New York, N. Y.	2	110
Overbrook, Pa.	1	37
Providence, R. I.	1	35
Torresdale, Pa.	2	82
Sacred Heart of Mary:		
Tarrytown, N. Y.	1	100
St. Joseph:		
Chicopee, Mass.	1	88
Englewood, N. J.	1	85
Framingham, Mass.	2	466
Hartford, Conn.	1	155
Holyoke, Mass.	2	485
Springfield, Mass.	1	62
Weston, Mass.	1	110
St. Mary of Namur:		
Kenmore, N. Y.	1	90
Ursulines:		
New York, N. Y.	2	116

To Secular Ladies and Girl Students

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies	2	54
New York, N. Y., Ladies	2	65
Newport, R. I., Ladies	1	32
Ronkonkoma, N. Y., Ladies	1	42
Charity:		
Baltic, Conn., Academy Girls	1	45
Wellesley Hills, Mass., Ladies and Academy Girls	2	85
Christian Education:		
Milton, Mass., Academy Girls	1	35
Dominican:		
Jersey City, N. J.	1	110
Good Shepherd:		
Hartford, Conn., Preservates and Penitents	2	230
Omaha, Neb., Consecrates and Penitents	2	275
St. Paul, Minn., Magdalens and Penitents	3	374
Sioux City, La., Penitents	1	58
Grey Nuns:		
Cambridge, Mass., Nurses	1	60
Holy Child:		
Suffern, N. Y. Ladies	2	90
Mercy:		
Buffalo, N. Y., Nurses	1	55
Hooksett, N. H., Ladies and Academy Girls	2	135
Milford, Conn., Ladies	1	75
Niantic, R. I., Ladies	1	25
Notre Dame:		
Boston, Mass., Ladies, College and Academy Girls	4	395
Roxbury, Mass., Ladies	1	85
M. Reparatrice:		
New York, N. Y., Ladies	1	30
Sacred Heart:		
Halifax, N. S., Ladies and Academy Girls	2	121
Newton, Mass., Ladies and Academy Girls	3	270
Noroton, Conn., Ladies and Academy Girls	2	135
Overbrook, Pa., Ladies and Academy Girls	2	110
Providence, R. I., Ladies and Academy Girls	2	125
Torresdale, Pa., Ladies and Academy Girls	3	285
Washington, D. C., Ladies	1	70
St. Joseph:		
Albany, N. Y., College Girls	2	220
Chicopee, Mass., College Girls	1	120
Weston, Mass., College Girls	1	125

Retreats to Students in Colleges and High Schools in New England Province

	Retreats	No.
Boston College	3	1,625
Holy Cross College	3	1,400
Boston College High School	3	1,150
Other Schools		
Georgetown University	1	120
Auburn, N. Y., Holy Family High School	1	140
Bridgeport, Conn., St. Charles High School	1	475
Rockaway Park, N. Y., St. Malachy's Home	1	300
South Orange, N. J., Seton Hall College	1	246
South Orange, N. J., Seton Hall High School	1	315
St. Albans, Vt., Catholic High School	1	125
Waterbury, Conn., Catholic High School	1	200
To Laymen		
Bellarmine House, Cohasset, Mass.	2	18
Summary of Retreats		
Priests (Secular)	17	1,831
Religious Congregations (Men)	2	49
Seminarians	2	362
Religious Brothers	1	85
Religious Women	69	5,819
Secular Ladies and Girl Students	52	3,936
Students (Boys) Colleges and High Schools	17	6,096
Laymen	2	18
Private	4	4
Total	156	18,200

RETREATS GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

From January 1 to December 31, 1935

TO SECULAR PRIESTS:

	Retreats	No.
Albany	1	38
Altoona	2	114
Boston	2	387
Erie	2	165
Harrisburg	2	113
New York	3	675
Philadelphia	3	754
Wilmington	1	49
Total	16	2,295

TO SEMINARIANS:

	Retreats	No.
Darlington, N. J., Seminarians	1	90
Darlington, N. J., Ordinandi	1	53
Dunwoodie, Yonkers, N. Y.	1	265
Emmitsburg, Md.	1	80
Total	4	488

	Retreats	No.
TO BROTHERS:		
Marist Brothers:		
Poughkeepsie, N. Y.	3	189
Brothers of the Sacred Heart:		
Metuchen, N. J.	2	184
Xaverian Brothers:		
Danvers, Mass.	1	80
Fortress Monroe, Va.	1	92
Total	7	545
TO RELIGIOUS WOMEN:		
Assumption:		
Germantown, Pa.	1	15
Blessed Sacrament:		
Cornwall Heights, Pa.	1	135
Yonkers, N. Y.	1	35
Bon Secours:		
Philadelphia, Pa.	1	12
Carmelites:		
Baltimore, Md.	1	21
Bronx, N. Y.	1	14
Rochester, N. Y.	1	10
Wheeling, W. Va.	1	15
Cenacle:		
New York, N. Y.	1	60
Charity:		
Greensburg, Pa.	1	300
Halifax, N. S.	2	240
Nanuet, N. Y.	1	10
North Sydney, Cape Brenton	1	48
Mt. St. Vincent-on-Hudson, N. Y. C.	8	1,327
Wellesley Hills, Mass.	1	88
Woodside, L. I., N. Y.	1	46
Charity of Nazareth:		
Brockton, Mass.	1	53
Leonardtown, Md.	1	35
Christian Charity:		
Mendham, N. J.	2	189
Christian Doctrine:		
Nyack, N. Y.	1	40
Daughters of Divine Charity:		
Arrochar, S. I., N.Y.	1	80
Daughters of the Heart of Mary:		
Bronx, N. Y.	2	105
Buffalo, N. Y.	2	50
Canaan, N. Y.	1	16
Washington, D. C.	1	10
Divine Compassion:		
White Plains, N. Y.	1	84
Faithful Companions of Jesus:		
Fitchburg, Mass.	1	42
Franciscans:		
Buffalo, N. Y.	2	73
Glen Riddle, Pa.	1	102
Newburgh, N. Y.	1	9
Philadelphia, Pa.	1	34
Syracuse, N. Y.	3	270
Trenton, N. J.	1	35
Warwick, N. Y.	1	34
Good Shepherd:		
Albany, N. Y.	1	13
Boston, Mass.	1	22
Brooklyn, N. Y.	1	26
Buffalo. N. Y.	2	121
Peekskill, N. Y.	2	62
Philadelphia, Pa.	1	29
Reading, Pa.	1	24
Rochester, N. Y.	1	9
Washington, D. C.	1	18
Wickatunk, N. J.	1	12
Handmaids of Sacred Heart of Jesus:		
Philadelphia, Pa.	1	14
Helpers of the Holy Souls:		
Chappaqua, N. Y.	3	69
New York City	2	48
Holy Child:		
New York City	2	65
Philadelphia, Pa.	3	81
Rosemont, Pa.	1	29
Sharon Hill, Pa.	3	213
Suffern, N. Y.	2	56
Holy Cross:		
Lancaster, Pa.	1	70

	Retreats	No.
Holy Names of Jesus and Mary:		
Albany, N. Y.	1	65
Rome, N. Y.	1	30
Immaculate Heart:		
Cape May Point, N. J.	1	174
Immaculata, Pa.	1	175
Jesus and Mary:		
Highland Mills, N. Y.	1	40
Maryknoll Sisters:		
Clarks Summit, Pa.	1	20
Mercy:		
Albany, N. Y.	2	90
Baltimore, Md.	1	75
Batavia, N. Y.	1	10
Buffalo, N. Y.	2	108
Cresson, Pa.	2	179
East Moriches, L. I., N. Y.	2	135
Harrisburg, Pa.	5	147
Hartford, Conn.	1	110
Merion, Pa.	2	121
Milford, Conn.	1	175
Mt. Washington, Md.	2	126
New York City	5	262
North Plainfield, N. J.	2	133
Pittsburgh, Pa.	2	158
Rensselaer, N. Y.	1	51
Syossett, L. I., N. Y.	1	72
Tarrytown, N. Y.	1	74
Washington, D. C.	2	41
Mission Helpers:		
Towson, Md.	2	88
Missionary Sisters of the Sacred Heart:		
Dobbs Ferry, N. Y.	1	130
Mothers of the Helpless:		
New York City	1	17
Notre Dame:		
Baltimore, Md.	1	250
Ilchester, Md.	2	68
Moyland, Pa.	1	51
Worcester, Mass.	1	148

	Retreats	No.
Parish Visitors of Mary Immaculate:		
New York City	1	52
Presentation:		
Green Ridge, S. I., N. Y.	3	163
Newburg, N. Y.	2	182
Watervliet, N. Y.	1	21
Providence:		
Holyoke, Mass.	1	110
Washington, D. C.	1	35
Reparation:		
New York City	1	18
Marie Reparatrix:		
New York City	2	72
Sacred Heart:		
Albany, N. Y.	3	269
Newton, Mass.	1	35
New York, N. Y., 5th Ave.	2	39
New York, N. Y., University Ave.	2	87
Noroton, Conn.	1	55
Overbrook, Pa.	1	29
Providence, R. I.	1	30
Rochester, N. Y.	3	108
Washington, D. C.	1	19
Sacred Heart of Mary:		
Keeseville, N. Y.	1	54
Sag Harbor, L. I., N. Y.	1	22
St. Dorothy:		
Richmond, S. I., N. Y.	1	22
St. Joseph:		
Albany, N. Y.	1	113
Baden, Pa.	1	148
Buffalo, N. Y.	1	200
Cape May, N. J.	2	470
Chestnut Hill, Pa.	2	400
Englewood, N. J.	2	145
Fairmount, W. Va.	1	70
McSherrystown, Pa.	1	116
Rochester, N. Y.	1	50
Teaneck, N. J.	1	28
Troy, N. Y.	4	459
Wheeling, W. Va.	1	74

	Retreats	No.
St. Mary:		
Lockport, N. Y.	1	75
Servants of Mary:		
New York City	1	17
St. Ursula of B. Virgin:		
Phoenicia, N. Y.	1	40
Ursulines:		
Beacon, N. Y.	2	56
Bronx, N. Y., Bedford Park	2	140
Bronx, N. Y., Grand Concourse	2	57
Bronx, N. Y., E. 137 St.	1	18
Frostburg, Md.	1	11
Middletown, N. Y.	1	16
New Rochelle, N. Y.	2	100
Ozone Park, L. I., N. Y.	1	45
Wilmington, Del.	2	57
Visitation:		
Frederick, Md.	1	40
Washington, D. C.	1	59
Wheeling, W. Va.	2	96
Total	197	11,454

	Retreats	No.
TO LAYMEN:		
Loyola House of Retreats, Morristown, N. J.	47	1,867
Manresa-on-Severn, Annapolis, Md.	29	1,188
Mount Manresa, Fort Wadsworth, S. I., N. Y.	40	1,774
Harrisburg, Pa.	1	85
Total	117	4,914
PRIVATE:		
Loyola House of Retreats, Morristown, N. J., Priests	14	14
*St. Andrew-on-Hudson, Poughkeepsie, N. Y., Priests	...	...
Religious Brothers	...	...
Laymen	...	...
*Wernersville, Pa., Novitiate, Priests	...	...
Laymen	...	...
Total	14	14

*No numbers received.

TO SECULAR LADIES AND PUPILS:

	Retreats	No.
Blessed Sacrament:		
Cornwells Heights, Pa., Boys and Girls	1	140
Cenacle:		
Lake Ronkonkoma, L. I., N. Y., Ladies, Business Women and Girls	4	286
New York City, Ladies, Teachers and Girls	5	237
Charity:		
Englewood, N. J., High School Students, Boys and Girls	1	469
Greensburg, Pa., Seton Hill College, Boys and Girls	2	410
Jersey City, N. J., St. Aloysius Academy, Girls	2	285
Nanuet, N. Y., St. Agatha Home, Boys and Girls	1	410
New York City, St. Joseph's Home for Aged	1	150
New York City, Blessed Sacrament School, Children and Alumnae	2	166
New York City, Holy Cross Academy, Pupils	1	176
New York City, St. Lawrence's Academy, Pupils	1	85
New York City, St. Vincent's Hospital, Nurses	1	225

	Retreats	No.
New York City, Mt. St. Vincent-on-Hudson, Alumnae and Students	3	648
St. Louis, Mo., Xavier High School, Girls	1	90
Wellesley Hills, Mass., Teachers	1	75
Yonkers, N. Y., Seton Academy, Pupils	1	150
Charity of Nazareth:		
St. Mary's Academy, Pupils	1	120
Christian Charity:		
St. Ann's Academy, Pupils	1	75
Christian Doctrine:		
Marydell, Nyack, N. Y., Young Women	1	35
Daughters of Divine Charity:		
St. Joseph's Hill Academy, Staten Island	1	50
Daughters of the Heart of Mary:		
Nardin Academy, Buffalo, N. Y., Pupils	1	135
Eastern Blvd., Bronx, N. Y., Laywomen	1	40
Dominicans:		
Elkins Park, Pa., Business Women	1	59
Mary Immaculate Hospital, Jamaica, L. I., N. Y., Nurses	1	76
Franciscans:		
St. Joseph's Home, Peekskill, N. Y., Children	1	500
St. Francis' Hospital, Poughkeepsie, N. Y., Nurses	1	48
St. Francis' Hospital, Trenton, N. J., Nurses	2	60
St. Agnes' Hospital, White Plains, N. Y., Nurses	1	20
Good Shepherd:		
Philadelphia, Pa., Children	1	323
Troy, N. Y., Magdalens	1	38
Washington, D. C. (Georgetown) Children	1	110
Grey Nuns:		
D'Youville College, Buffalo, N. Y., Girls	1	260
Helpers of Holy Souls:		
New York City, Ladies	1	40
Tuckahoe, N. Y., Working Girls	2	68
Holy Child:		
St. Walburga's Academy, New York City, Girls	1	89
St. Leonard's Academy, Philadelphia, Pa., Girls	1	60
Rosemont College, Rosemont, Pa., Alumnae and Girls	3	335
Holy Child Academy, Suffern, N. Y., Girls	1	48
Oaknoll Academy, Summit, Pa., Girls	1	35
Holy Cross:		
St. Cecilia's Academy, Washington, D. C., Girls	1	145

	Retreats	No.
Immaculate Heart:		
Immaculata College, Immaculata, Pa., Alumnae and Girls	2	282
Marywood College, Scranton, Pa., Girls	1	320
Mercy:		
Mt. St. Agnes, Baltimore, Md., Girls	1	200
Mercy Juniorate, Brooklyn, N. Y., Girls	1	75
Mount Mercy Academy, Buffalo, N. Y., Girls	1	214
Mercyhurst College, Erie, Pa., Girls	1	190
Catholic High School, Harrisburg, Pa., Boys and Girls	1	350
Georgian Court College, Lakewood, N. J., Girls	1	121
Mercy High School, Rochester, N. Y., Girls	1	240
Holy Trinity High School, Washington, D. C., Girls	2	147
Notre Dame:		
Notre Dame Academy, Moylan, Pa., Alumnae and Girls	2	90
Notre Dame Academy, Washington, D. C., Girls	1	165
Perpetual Adoration:		
Washington, D. C., Ladies	1	85
Marie Reparatrix:		
New York City, Ladies and Girls	3	124
Sacred Heart:		
Kenwood, Albany, N. Y., Teachers and High School Girls	5	741
E. 91st St., New York, Girls	1	84
Manhattanville, New York, Ladies and Academy Girls	3	433
Maplehurst, New York, Ladies, Teachers and Academy Girls	6	410
Overbrook, Pa., Academy Girls	3	225
Rochester, N. Y., Business Women and Academy Girls	2	230
St. Charles, Mo., Public High School Girls	1	35
Torresdale, Pa., Business Women	1	85
Washington, D. C., Academy Girls	1	75
Sacred Heart of Mary:		
Marmion Ave., Bronx, N. Y., Academy Girls	1	86
5th Ave., New York City, Academy Girls	1	46
Tarrytown, N. Y., Ladies, College Girls and Alumnae	4	553
St. John the Baptist:		
Arrochar, S. I., N. Y., Mothers and Girls	2	50

St. Joseph:		
St. Mary's Hospital, Amsterdam, N. Y., Nurses	1	60
Brentwood, L. I., N. Y., Academy Girls	1	155
St. Brendan's High School, Brooklyn, N. Y., Girls	1	800
Mt. St. Joseph's Academy, Buffalo, N. Y., Academy Girls and Alumnae	1	500
St. Francis' Hospital, Charleston, W. Va., Nurses	1	30
St. Joseph's Hospital, Parkersburg, W. Va., Nurses	1	20
St. Mary's Academy, Logan, Phila., Pa., Girls	1	75
Nazareth Academy, Rochester, N. Y., Girls and Alumnae	1	660
Stamford, Conn., Academy Girls	1	76
Holy Name Hospital, Teaneck, N. J., Nurses	1	65
Wheeling Hospital, Wheeling, W. Va., Nurses	1	60
St. Ursula:		
W. 142nd St., New York City, High School Girls	1	50
Ursulines:		
Bedford Park, Bronx, N. Y., Academy Girls	2	375
Grand Concourse, Bronx, N. Y., Academy Girls	1	110
New Rochelle, N. Y., College and High School Girls	2	460
Wilmington, Del., Academy Girls	1	118
Visitation:		
Mt. de Sales, Catonsville, Md., Academy Girls	1	54
Frederick, Md., Academy Girls	1	48
Georgetown, Washington, D. C., College and High School Girls	1	125
Parkersburg, W. Va., Academy Girls	1	90
Wheeling, W. Va., Ladies and Academy Girls	3	173
Baltimore, Md., Southern High School, Boys and Girls	1	175
Johnstown, Pa., Catholic High School, Boys and Girls	1	450
Philadelphia, Pa., Teachers' Sodality	1	142
Washington, D. C., Women's Retreat House	2	71
Westfield, N. J., Holy Trinity High School, Boys and Girls	1	176
Total	138	17,536

Retreats to Students in Colleges and High Schools of Maryland-New York Province, 1935

Canisius College, Seniors	90
Canisius College	660
Fordham College	2,090
Georgetown College	537
Loyola College	183

St. Joseph's College	426
St. Peter's College	374
Brooklyn Preparatory	539
Canisius High School	342
Canisius High School, Seniors	52
Fordham Preparatory	408
Georgetown Preparatory	79
Gonzaga High School	328
Gonzaga High School, Seniors	38
Loyola High School, Baltimore	394
Loyola High School, Seniors	69
Loyola School, New York	76
Regis High School	496
Regis High School, Seniors	105
St. Joseph's High School	555
St. Peter's High School	585
St. Peter's High School, Seniors	80
Xavier High School	578
Total	9,084

Other Schools

	Retreats	No.
Mount St. Mary's College, Emmitsburg, Md., Boys	1	250
Mount St. Michael's High School, Bronx, N. Y., Boys	2	310
Noroton, Conn., Boys	1	45
Notre Dame, Philadelphia, Pa., Boys	1	73
St. Ann's Academy, E and 6th St., New York City, Boys	1	360
St. John's Home, Philadelphia, Pa., Boys	1	489
Seton Hall College, South Orange, N. J., College and High School Boys	2	490
Ursuline Academy, Malone, N. Y., Boys	1	140
Holy Cross College, Worcester, Mass., College Boys	1	850
Total	11	3,007

Totals for 1935

Priests, Secular	16	2,295
Brothers	7	545
Religious Women	197	11,454
Seminarians	4	488
Laymen	117	4,914
Private (Morristown, Poughkeepsie and Wernersville)	14	14
Secular Ladies and Pupils	138	17,536
Students in College and High Schools, Maryland-New York Province	23	9,084
Students in other Schools	11	3,007
Total	527	48,337

RESUME OF STATISTICS FOR THE PAST TEN YEARS

Year	No. of Retreats	No. of Exercitants
1926	450	42,846
1927*	387	38.092
1928	489	47,103
1929	445	44,297
1930	444	40,867
1931	496	41,311
1932	407	33,376
1933	376	28,585
1934	457	37,867
1935	527	48,337
	4,478	402,681

*Indicates First Year After Separation from New England Province.

OPERA SPIRITUALIA PROVINCIAE NEO AURELIANENSIS

Septembris 1934 ad Septembris 1935

Baptizati	2,423
Conversi	296
Confessiones	581,767
Communiones	1,350,423
Matrimonia Bened.	586
Matrimonia Reval.	167
Extrem. Unctiones	1,066
Catecheses	9,306
Parati ad Iam Comm.	1,941
Parati ad Confirm.	1,544
Exhortationes	2,319
Conciones	6,728
Exerc. Spir. Sacerd.	10
Exerc. Spir. Relig.	72
Exerc. Spir. Stud.	43
Exerc. Spir. Laic.	32
Missiones	83
Novenae	107
Tridua	20
Visit. Nosoc.	6,868
Visit. Carcer.	112
Visit. Infirm.	7,947
Sodalitates	120
Sodales	7,390
Foedus SS. Cordis	15,977
Pueri in Schol. Par.	2,126
Puellae in Schol. Par.	1,923
Schol. Domin.	2,181

LIST OF DEAD

PROVINCE OF CALIFORNIA

Name	Age	In Soc.	Died	Place	Province
Brother Francis Poricky	54	18	May 2, 1935	Spokane	California
Father James Hayes	61	45	May 9, 1935	San Francisco	California
Father Dennis J. Mahony	79	62	June 12, 1935	Los Gatos	California
Brother Charles J. Kennedy	74	53	June 19, 1935	Los Gatos	California

PROVINCE OF NEW ORLEANS

For the Year 1935

Name	Date	Place	Province
Father Ralph F. Sampson	Mar. 27, 1935	New Orleans, La.	New Orleans
Brother John Dougherty	June 12, 1935	New Orleans, La.	New Orleans
Father Henry J. Swift	June 27, 1935	El Paso, Tex.	New Orleans
Father Emile Mattern	July 31, 1935	Rome, Italy	New Orleans
Father Oscar M. Poche	July 31, 1935	New Orleans, La.	New Orleans
Father John Meyer	Aug. 9, 1935	Mobile, Ala.	New Orleans
Brother Aloysius Imsand	Sept. 14, 1935	New Orleans, La.	New Orleans
Father Henry Devine	Nov. 9, 1935	Grand Coteau, La.	New Orleans

PROVINCE OF OREGON

Name	Age	In Soc.	Died	Place	Province
Father Thomas A. Grant	65	43	Jan. 20, 1935	Billings, Mont.	Oregon
Brother Augustus Rhode	69	41	Feb. 4, 1935	Santa Barbara, Cal.	Oregon
Father George F. Weibel	67	46	Apr. 3, 1935	Seattle, Wash.	Oregon
Brother John B. Rosati	79	57	Apr. 13, 1935	San Jose, Cal.	Oregon
Mr. James E. Sullivan	30	17	May 28, 1935	Spokane, Wash.	Oregon
Father James J. Rebmann	84	63	Nov. 5, 1935	Spokane, Wash.	Oregon
Brother Arthur Janvarin	63	40	Nov. 6, 1935	Spokane, Wash.	Oregon

PROVINCE OF MISSOURI

Name	Date	Place	Province
Brother Michael J. Hanrahan	Feb. 19, 1935	Omaha, Neb.	Missouri
Father Clemens F. Martin	Mar. 8, 1935	Omaha, Neb.	Missouri
Father Michael A. Leary	Apr. 8, 1935	Kansas City, Mo.	Missouri
Father Joseph E. Hyde	Apr. 13, 1935	LaCrosse, Wis.	Missouri
Father James C. Daly	May 9, 1935	Omaha, Neb.	Missouri
Brother Peter C. Woodward	May 25, 1935	St. Mary's, Kan.	Missouri
Mr. Robert H. Rahn	May 27, 1935	St. Louis, Mo.	Missouri
Brother Timothy D. Murphy	Aug. 7, 1935	Topeka, Kan.	Missouri
Father Joseph P. Lynam	Aug. 27, 1935	St. Louis, Mo.	Missouri
Brother Charles Frey	Sept. 3, 1935	Mankato, Minn.	Missouri
Father Patrick Burke	Nov. 6, 1935	Louisiana, Mo.	Missouri
Brother James Ganster	Nov. 16, 1935	Prairie du Chien, Wis.	Missouri
Brother Adalbert Budzinski	Nov. 26, 1935	Florissant, Mo.	Missouri
Brother John Puchalla	Dec. 1, 1935	Pine Ridge, S. D.	Missouri
Father Albert Gilbert	Dec. 6, 1935	Florissant, Mo.	Missouri
Father Roland J. Kenny	Dec. 24, 1935	Kansas City, Mo.	Missouri

PROVINCE OF NEW ENGLAND

For the Year 1935

Name	Age	In Soc.	Died	Place	Province
Father Patrick J. McHugh	50	32	Jan. 8, 1935	Chestnut Hill, Mass.	New England
Father William J. Conway	67	43	Feb. 16, 1935	Boston, Mass.	New England
Father William M. Stinson	59	41	Mar. 21, 1935	Chestnut Hill, Mass.	New England
Father John D. Wheeler	58	37	June 27, 1935	Worcester, Mass.	New England
Father Joseph E. McManus	39	21	Sept. 5, 1935	Boston, Mass.	New England
Brother Martin Fitzpatrick	63	36	Dec. 11, 1935	Boston, Mass.	New England

LIST OF DEAD
PROVINCE OF MARYLAND-NEW YORK

January 1, 1935, to October, 1935

Name	Age	In Soc.	Died		Place	Province
Brother John F. McAree	65	6	Jan.	15	Trenton, N. J.	Maryland-New York
Father Jeremiah M. Prendergast	66	36	Jan.	20	New York, N. Y.	Maryland-New York
Brother Michael Habermann	57	40	Jan.	21	Washington, D. C.	Maryland-New York
Father Frederick J. Bunse	71	51	Apr.	16	Buffalo, N. Y.	Maryland-New York
Father Matthew L. Fortier	66	41	May	22	New York, N. Y.	Maryland-New York
Father Francis M. Connell	68	52	June	15	New York, N. Y.	Maryland-New York
Father Albert G. Brown	66	47	June	28	Washington, D. C.	Maryland-New York
Brother Eleutherius Mata	25	2	July	10	Manila, P. I.	Maryland-New York
Brother Raymond Morros	77	48	July	12	Butuan, P. I.	Aragon
Father John D. McCarthy	62	40	Sept.	14	Watkins Glen, N. Y.	Maryland-New York
Brother Matthew J. Byrne	58	23	Sept.	18	New York, N. Y.	Maryland-New York
Father Pius M. Martinez	41	17	Oct.	3	Mindanao, P. I.	Maryland-New York
Brother Patrick McKenna	62	41	Oct.	9	Manila, P. I.	Argentine-Chile

PROVINCE OF CHICAGO

From October 1st, 1934, to September 30, 1934

Name	Date		Place	Province
Father Joseph S. Reiner	Oct.	14, 1934	Chicago, Ill.	Chicago
Brother Thomas M. Mulkerins	Nov.	14, 1934	Chicago, Ill.	Chicago
Brother Michael Jungfleisch	Dec.	3, 1934	Cleveland, Ohio	Chicago
Father Henry S. Spalding	Dec.	27, 1934	Milford, Ohio	Chicago
Brother Thomas J. Murphy	Feb.	26, 1935	Milwaukee, Wis.	Chicago
Father George A. McGovern	May	3, 1935	Detroit, Mich.	Chicago
Father William F. Feld	May	31, 1935	Cleveland, Ohio	Chicago
Father Claude J. Pernin	June	13, 1935	Cincinnati, Ohio	Chicago
Brother Aloysius Gastl	July	23, 1935	Cleveland, Ohio	Chicago
Father John A. McClorey	July	28, 1935	Detroit, Mich.	Chicago
Mr. Edward J. McDonald	Aug.	26, 1935	West Baden, Ind.	Chicago

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE CHICAGIENSIS

A DIE 1 JANUARII, 1934, AD DIEM 31 DECEMBRIS, 1934*

	Mission. popul.	Noven. et trid.	Secessus 1 vel 2 dierum	Concion. et exhort.	Conferentiae	Explicationes Catechismi	Confessiones	Commun. in templo nostro	Visit ad infirm. et in carcer.	Adulti bapt. vel ad fidem reduc.	Parati ad 1° Comm.	Piae assoc.		Exer. spir.		Ubi exercetur cura paroch.		
												Quot	Sociorum num.	Quot	Numerus participantium	Bapt. parvul.	Matrim. bened.	Matrim. revel.
Chicago, Coll.	---	9	6	655	72	1,346	66,464	270,000	361	52	140	12	4,145	20	2,625	75	68	4
Chicago, Acad.	3	6	7	1,337	159	1,623	50,200	67,524	12,500	52	411	27	3,346	19	2,202	69	35	10
Chicago, Resid.	75	39	2	63	19	38	40,757	.....	48	400	.....	---	.....	22	3,371	---	---	---
Cincinnati, Coll.	---	---	---	647	34	594	14,418	22,000	778	45	50	6	510	17	1,821	12	12	4
Cincinnati, Acad.	3	6	2	537	6	892	116,998	151,240	1,178	50	68	15	4,050	9	894	33	30	8
Cleveland, Coll.	5	11	3	908	46	1,492	101,574	92,400	566	23	80	24	17,248	41	3,054	65	35	4
Cleveland, Dom. Prob.	---	6	---	345	14	165	54,430	.....	93	4	4	---	.....	25	1,116	---	---	---
Detroit, Coll.	1	26	22	1,530	118	516	73,314	167,300	1,415	46	176	22	2,981	26	2,403	171	45	5
Detroit, Acad.	---	2	6	425	.....	484	10,200	.....	25	---	.....	3	267	2	60	---	---	---
Detroit, Resid.	---	10	5	164	500	274	24,550	115,000	165	36	75	9	2,820	13	507	41	62	9
Milford	---	25	1	24	9	.....	2,196	.....	15	---	.....	---	.....	36	3,263	---	---	---
Mundelein	1	1	1	671	23	18	15,500	.....	100	---	.....	---	.....	24	1,743	---	---	---
Toledo	---	9	1	1,107	38	1,223	73,734	132,290	1,742	61	299	22	1,776	13	1,097	124	44	10
West Baden	---	5	6	162	10	67	10,332	.....	35	---	50	---	.....	20	1,453	---	---	---
Mission Excurr.	145	21	4	253	10	42	58,598	.....	182	---	90	---	.....	53	8,045	---	---	---
Deg. Extra Prov.	---	---	10	144	20	90	5,223	.....	32	6	.....	---	.....	2	220	---	---	---
Summa Totalis	233	176	76	8,972	1,078	8,864	718,488	1,017,754	19,235	775	1,443	140	37,143	342	33,874	590	331	54

* Ministeria for 1935 will be found in June edition.

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A DIE 1a JUNII, 1934, AD DIEM 1am JUNII, 1935

	Missionum Popul.	Novem. et trid.	Concion. et exhort.	Confessiones	Communn. in templo nostro	Piae Associat. Quot	Piae Associat. Socior. numerus	Adulti bapt. vel. ad fidem reduc.	Ubi exercetur cura paroch. Bapt. parvul.	Parati ad 1am. Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Exer. spir. Quot dies.	Exer. spir. Numerus participantium
Denver, Coll. Reginum.	4	1	900	41,613	7,845	9	480	3	12	15	12	---	------	------	156	2,014
Denver, Eccl. SS. Cordis	1	4	951	30,860	70,500	5	650	45	209	153	50	12	224	275	------	------
Florissant, Dom. Prob. S. Stanislai	---	3	223	8,748	6,797	5	125	---	------	7	---	---	------	------	45	378
Florissant, Eccl. SS. Cordis.	---	1	1,040	16,220	64,315	8	1,794	1	21	44	8	---	155	180	22	50
Florissant, Eccl. S. Ferdinandi	---	7	286	10,258	14,152	8	1,046	1	10	19	4	1	81	64	------	------
Kansas City, Coll Kansanopol	1	13	862	47,060	103,500	8	3,038	54	35	88	14	2	276	230	75	798
Kansas City, Eccl. S. Aloysii	1	10	672	34,265	67,450	6	1,600	31	24	79	14	2	140	142	8	203
Kinlock, Eccl. S. Angel	---	5	448	4,130	8,214	3	152	16	17	26	3	2	75	86	------	------
Mankato, Eccl. SS. Petri et Pauli	---	4	554	33,410	95,250	16	3,752	42	104	96	46	22	452	338	8	545
Milwaukee, Coll. Marquette	3	13	1,681	90,794	236,700	23	17,960	53	145	56	65	38	275	268	45	834
Omaha, Coll. Creighton	4	17	2,750	70,323	125,500	28	4,385	63	83	95	38	9	330	484	187	3,773
Pine Ridge, Miss. SS. Rosar.	4	28	1,780	26,333	85,000	4	400	45	132	120	20	13	165	190	------	------
Prairie du Chien, Coll. SS. Cordis	---	9	883	23,236	89,589	8	632	9	52	33	20	3	147	121	33	457
Pueblo, Eccl. B. V. M. Montis Carmel	---	1	305	3,000	15,000	9	315	3	278	75	61	3	------	------	------	------
St. Charles, Eccl. S. Caroli	1	4	520	21,697	49,150	4	296	2	31	44	12	3	156	134	6	111
St. Francis, Miss. S. Francisci	3	2	1,585	28,626	98,558	5	2,500	29	146	246	26	13	196	225	20	79
St. Louis, Coll. S. Ludovici	8	11	1,588	129,013	234,915	12	12,700	75	44	39	44	5	73	81	403	9,176
St. Louis, Acad. S. Ludovici	5	10	1,467	46,984	633	3	901	43	6	14	2	3	------	------	89	1,227
St. Louis, Eccl. E. Elizabeth	---	1	513	8,295	13,500	8	320	264	88	211	17	2	------	------	------	------
St. Louis, Eccl. S. Josephi	---	---	549	22,756	24,400	6	1,348	12	15	18	4	3	72	73	------	------
St. Mary's Coll. S. Mariae	4	17	842	34,439	46,185	76	6,603	8	34	44	16	1	87	132	85	977
St. Stephen's Mission, S. Steph.	---	1	387	4,200	4,980	---	------	3	58	29	5	2	84	66	16	30
Trinidad, Eccl. SS. Trinitatis	3	7	1,404	43,755	81,293	19	926	13	588	458	104	15	222	300	------	------
Missio de Belize																
Belize—Cathedral	2	6	1,085	23,270	72,855	13	2,112	60	287	145	50	4	670	667	8	27
St. Ignatius	---	4	250	1,950	11,678	3	350	8	53	68	5	---	143	141	------	------
Benque Viejo	---	9	255	7,692	14,476	5	475	4	96	41	10	---	132	143	------	------
Corozal	---	10	682	19,844	33,770	6	2,025	10	300	121	95	2	405	349	------	------
El Cayo	---	6	407	6,280	12,192	6	400	8	147	52	17	---	222	205	6	10
Orange Walk	---	8	206	6,218	13,630	3	445	4	112	88	37	---	290	256	6	12
Punta Gorda	---	3	439	8,987	19,756	7	345	7	270	106	61	3	365	348	9	32
Stann Creek	---	13	391	25,875	29,378	6	287	16	152	65	37	---	345	335	5	5
Summa Totalis	44	228	25,905	880,040	1,751,161	322	68,371	932	3,549	2,705	897	163	5,782	5,833	1,232	20,738

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE OREGONIENSIS

A DIE 1a JULII, 1934, AD DIEM, 1am JULII, 1935

	Bapt. Parvul.	Bapt. Adult.	Confessiones	Commun. in templo nostro	Matrim. bened.	Matrim. reval.	Ult. Sacram.	Parati ad 1am Com.	Parati ad Confirm.	Conc. et Exhort.	Catech.	Exerc. Spir. publ.	Exerc. Spir. priv.	Visit. Infirm.	Visit. Carcer.	Visit. Hospit.	Sodalitates (Socii)	Soc. Foed. SS. Cor. (Socii)
Havre, Eccl. S. Judae	133	24	14,320	55,827	35	3	51	100	110	390	950	----	3	1,200	2	206	435	1,300
Lewiston, Eccl. S. Stanislai	24	8	14,475	22,685	13	5	30	35	136	192	210	----	6	250	----	500	200	325
Missoula, Eccl. S. F. Xaverii	38	23	28,000	56,000	20	3	80	60	----	280	600	1	7	300	20	500	200	700
Mt. St. Michael's, Coll.	7	3	9,700	54,740	----	----	3	30	12	175	150	----	----	50	----	30	131	165
Colville, Eccl. Immac. Conceptionis	12	4	1,040	1,200	5	----	1	10	----	104	100	----	4	10	----	30	50	100
Hillyard, Eccl. S. Patritii	30	10	9,763	18,201	12	1	14	30	10	141	201	----	----	163	----	23	60	193
Pendleton, Eccl. S. Alphonsi Rodriguez	30	12	19,400	48,300	8	4	10	20	20	232	178	----	----	50	----	38	40	193
Portland, Eccl. S. Ignatii	20	2	3,190	42,000	9	----	3	13	----	180	175	----	----	45	----	51	225	65
Portland, Eccl. S. Michaelis	28	3	8,500	12,560	11	----	7	27	15	106	59	----	43	59	----	12	------	------
Port Townsend, Dom. Tert. Prob.	53	96	39,323	67,936	9	3	282	63	131	1,102	607	12	12	5,762	2	686	28	30
Seattle, Coll.	21	2	27,573	19,494	3	2	14	20	42	513	858	----	----	412	4	385	270	270
Seattle, Eccl. S. Josephi	53	41	19,502	101,000	36	2	33	143	31	272	50	----	----	581	3	129	490	1,020
Seattle, Eccl. B. M. a Monte Virginis	51	2	10,000	12,000	24	2	15	72	105	115	100	----	----	64	2	40	221	60
Sheridan, Dom. Prob. S. F. Xaverii	3	----	5,975	36,000	----	----	----	------	----	380	60	8	----	20	----	------	------	------
Spokane, Coll. et Eccl. S. Aloisii	53	32	57,220	141,905	32	2	34	93	102	675	1,521	5	9	620	9	570	312	320
Tacoma, Coll. S. Bellarmini	----	----	------	------	----	----	----	------	----	------	------	----	----	------	----	------	------	------
Tacoma, Eccl. S. Leonis	44	30	21,000	44,000	24	5	26	87	----	1,040	1,200	2	3	1,400	12	1,400	340	925
Tacoma, Eccl. S. Ritae	26	14	1,140	6,580	10	2	7	45	----	130	80	----	0	45	----	32	25	10
Yakima, Eccl. S. Josephi	100	22	39,000	78,000	42	4	170	105	----	400	1,200	----	3	1,200	10	200	750	935
Desmet, Miss. SS. Cordis	19	1	6,580	17,820	7	----	13	24	31	165	328	3	1	308	----	240	26	418
Omak, Miss. S. Mariae	16	1	2,970	7,734	2	----	11	15	25	156	100	2	1	50	10	40	60	135
Pendleton, Miss. S. Andreae	18	1	1,696	5,475	3	----	5	15	55	91	189	----	----	23	----	17	------	104
Holy Family, Miss. S. Familiae	37	2	3,000	8,000	2	1	4	30	----	151	600	----	----	25	----	------	------	------
Meyers Falls, Miss. S. F. Regis	44	----	4,181	2,746	7	2	1	62	43	152	142	1	----	125	----	------	------	26
St. Xavier, Miss. S. F. Xaverii	2	----	200	700	----	----	2	5	----	20	------	----	----	3	----	------	------	------
Culdesac, Miss. S. Josephi	16	8	4,197	8,385	3	----	4	32	24	134	70	----	----	20	----	25	------	101
Hardin, Eccl. S. Josephi	24	5	1,500	2,500	10	2	15	15	----	120	------	----	----	150	----	150	40	50
St. Ignatius, Miss. S. Ignatii	86	3	13,904	42,471	16	2	63	37	54	278	108	1	5	18	----	300	35	105
St. Paul's, Miss. S. Pauli	41	----	4,900	9,000	2	2	12	15	----	148	------	----	----	10	----	2	------	------
Summa Totalis	1,039	339	272,249	920,959	345	47	910	1,203	946	7,738	8,636	35	97	13,034	74	5,576	3,888	7,550

COLLEGES AND UNIVERSITIES 1934 - 1935

	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance and Business	Foreign Service	Graduate	Engineering	Education	Sociology	Pharmacy	Journalism	Summer School	Extension	Other Courses	Total Number of Students
Maryland-New York																						
Canisius	631	167	122	147	115	70	----	------	------	------	------	----	------	----	------	----	----	----	366	494	32	1,523
Fordham	2,101	728	1,319	------	------	----	----	------	896	------	246	----	722	----	1,413	462	150	----	1,063	------	------	7,053
Georgetown	537	181	127	229	------	----	----	474	647	177	------	362	20	----	------	----	----	----	------	------	------	2,217
Loyola	183	83	67	33	------	----	----	------	------	------	------	----	------	----	------	----	----	----	------	------	------	183
St. Joseph's	406	126	111	169	------	----	----	------	------	------	------	----	------	----	------	----	----	----	------	------	19	425
St. Peter's	375	177	198	------	------	----	----	------	------	------	192	----	------	----	------	----	----	----	------	------	------	567
Ateneo	129	43	------	------	40	46	----	------	------	------	------	----	------	----	------	----	----	----	------	------	------	129
Total	4,362	1,559	1,954	578	155	166	----	474	1,543	177	438	362	742	----	1,413	462	150	----	1,429	494	51	12,097
California																						
Loyola	297	177	76	------	44	----	----	------	129	------	155	----	49	32	------	----	----	----	------	49	------	711
San Francisco	443	194	12	------	53	184	----	------	181	------	256	----	------	----	------	----	----	----	97	72	4	1,053
Santa Clara	274	------	------	------	------	----	----	------	26	------	76	----	------	64	------	----	----	----	------	------	------	440
Total	1,014	371	88	------	97	184	----	------	336	------	487	----	49	96	------	----	----	----	97	121	4	2,204
Chicago																						
Detroit	413	55	79	94	92	61	32	------	161	101	597	----	143	431	------	----	----	48	494	125	107	2,620
John Carroll	355	117	68	128	42	----	----	------	------	------	93	----	1	----	------	----	----	----	131	86	163	829
Loyola	549	85	179	62	126	66	31	593	285	273	371	----	650	----	------	93	----	----	1,128	215	872	5,029
St. John's	119	54	32	33	------	----	----	------	------	------	------	----	------	----	------	----	----	----	------	127	9	255
Xavier	295	141	25	84	39	4	2	------	------	------	110	----	4	----	------	----	----	----	254	461	18	1,142
Total	1,731	452	383	401	299	131	65	593	446	374	1,171	----	798	431	------	93	----	48	2,007	1,014	1,169	9,875
Missouri																						
Creighton	363	47	58	66	136	56	----	291	171	95	227	----	45	----	------	----	100	44	378	------	422	2,126
Marquette	1,276	107	445	484	192	----	48	373	222	171	675	----	273	431	------	----	----	168	696	------	67	4,352
Regis	131	44	55	14	9	9	----	------	------	------	------	----	------	----	------	----	----	----	------	------	7	138
Rockhurst	168	38	19	47	12	52	----	------	------	------	151	----	------	----	------	----	----	----	------	5	------	324
St. Louis*	1,014	------	------	------	------	----	----	519	87	207	701	----	534	----	207	154	----	----	2,036	------	1,117	6,576
Total	2,952	236	577	611	349	117	48	1,183	480	473	1,754	----	852	431	207	154	100	212	3,110	5	1,613	13,526
New England																						
Boston Coll.	1,694	1,077	285	71	146	115	----	------	369	------	------	----	270	----	------	----	----	----	522	206	4	3,065
Holy Cross	1,185	769	264	152	------	----	----	------	------	------	------	----	4	----	------	----	----	----	------	------	------	1,189
Total	2,879	1,846	549	223	146	115	----	------	369	------	------	----	274	----	------	----	----	—	522	206	4	4,254
New Orleans																						
Loyola	106	15	24	12	17	15	23	------	92	133	69	----	26	----	------	----	41	----	670	------	373	1,510
Spring Hill	128	44	57	3	16	8	----	------	------	------	93	----	------	19	4	13	----	----	120	------	190	567
Total	234	59	18	15	33	23	23	------	92	133	162	----	26	19	4	13	41	----	790	------	563	2,077
Oregon																						
Gonzaga †	427	161	83	146	37	----	----	------	82	------	------	----	56	----	------	----	----	----	316	92	------	973
Seattle	145	50	30	20	30	15	----	------	------	------	50	----	------	----	15	10	----	10	60	10	110	410
Total	572	211	113	166	67	15	----	------	82	------	50	----	56	----	15	10	----	10	376	102	110	1,383
Grand Total	13,744	4,734	3,745	1,994	1,146	751	136	2,250	3,348	1,157	4,062	362	2,797	977	1,639	732	291	270	8,331	1,942	3,514	45,416

* Includes Corporate Colleges.

† 1934 figures; 1935 totals not submitted.

HIGH SCHOOLS

Maryland-New York Province		
Brooklyn Prep	539	
Canisius H. S.	342	
Fordham Prep.	402	
Georgtown Prep	79	
Gonzaga H. S.	328	
Loyola (Balto.)	390	
Loyola (N. Y. C.)	76	
Regis H. S.	496	
St. Joseph's	556	
St. Peter's	585	
Xavier H. S.	579	
Ateneo	425	
Total	—	4,797
California Province		
Bellarmine	325	
Loyola	612	
St. Ignatius	689	
Total	—	1,626
Chicago Province		
Detroit	398	
St. Ignatius (Chi.)	515	
St. Ignatius (Clev.)	401	
Loyola	446	
St. John's	212	
Xavier	446	
Total	—	2,418
Missouri Province		
Campion	351	
Creighton	303	
Marquette	418	
Regis	160	
Rockhurst	267	
St. Louis	458	
Total	—	1,957
New England Province		
Boston Coll. H. S.	728	
Total	—	728
New Orleans Province		
Jesuit H. S.	785	
St. John's	125	
Tampa	125	
Total	—	1,035
Oregon Province		
Bellarmine	215	
Gonzaga	284	
Seattle †	275	
Total	—	774
Grand Total		13,335

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1934 AD DIEM 1am JULII 1935

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unct.	Catecheses	Parati ad 1am Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church	434	24	149,321	284,564	1	3	3,541	122	47	50	621	102	2	7	7	—	—	19	8	6,787	4	594	10	2,707	3,845	—	—	250
St. Mary's	39	5	79,836	112,800	26	1	289	—	300	—	464	66	—	—	—	—	—	10	—	502	—	—	1	1,200	250	225	258	105
Holy Trinity	47	8	43,800	71,000	24	6	53	178	47	—	209	56	—	—	—	—	—	7	—	127	—	568	4	1,000	1,200	156	231	—
Chestnut Hill—Boston Coll. & Church	77	24	71,120	156,120	83	12	65	515	58	120	850	525	1	16	18	—	—	21	18	520	4	375	4	885	875	—	—	212
Cohasset	272	9	80,561	102,555	11	1	2,467	1	13	—	561	114	6	23	28	—	12	17	8	905	1	77	—	—	—	—	—	—
Keyser Island	1	—	2,630	19,565	—	—	—	—	—	—	15	8	2	11	13	—	—	1	1	—	—	—	—	—	—	—	—	—
Mission Band	—	14	149,858	403,343	—	31	—	60	20	30	2,560	1,642	5	25	25	—	170	30	11	—	—	—	—	—	—	—	—	—
Weston	10	—	42,680	67,457	10	—	4	121	—	—	760	103	2	6	4	—	1	7	2	23	4	29	1	113	—	—	—	—
West Stockbridge	4	3	14,618	38,169	—	—	4	75	12	—	391	20	—	8	1	4	4	1	4	192	2	345	—	—	100	—	—	—
Worcester—Holy Cross College	3	—	41,230	71,260	10	—	15	6	1	—	308	103	1	15	2	—	—	2	1	286	1	16	2	415	800	—	—	—
Jamaica Mission	2,530	848	72,371	399,948	254	24	618	1,583	1,318	1,425	2,306	1,032	—	6	5	1	5	33	12	1,026	109	3,394	35	2,213	2,848	2,375	2,189	2,343
Iraq Mission—Baghdad College	—	—	1,120	620	—	—	—	75	—	—	102	26	—	—	—	—	—	—	1	15	—	22	1	40	120	—	—	—
Summa	3,417	935	749,145	1,727,401	416	78	7,056	2,736	4,516	1,625	9,147	3,797	19	117	103	5	192	148	66	10,383	125	5,420	58	8,573	7,038	2,756	2,678	2,910

MINISTERIA SPIRITUALIA PROV. MARYLAND--NEO EBORACENSIS a Die 1a Jul. 1934 Ad Diem 1am Jul. 1935

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Catechis.	Parati ad 1am Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																												Familiae	Fideles
Baltimore—College	27	11	6,853	37,790	4	2	48	.....	12	.....	263	91	3	5	4	....	....	11	4	424	2,000	255	1	75	.....	.....	.....	.....	.....	.....
Church and High School	146	41	73,946	107,570	31	13	187	310	35	25	402	55	....	3	*35	....	....	7	....	141	3	4,614	4	447	5,650	.....	.....	28	213	878
Brooklyn—Church and High School	54	8	64,163	86,837	29	3	54	648	70	.....	544	141	....	4	....	....	2	16	2	28	.....	445	7	830	26,000	.....	.....	200	1,050	3,289
Buffalo—Canisius College	7	3	13,600	83,900	1	.....	132	90	33	16	235	85	....	10	7	3	....	5	5	969	.....	10	4	880	500	.....	.....	.....	.....	.....
Canisius High School and Church	164	9	91,520	80,000	14	1	51	247	37	133	421	73	....	2	6	....	1	10	3	238	.....	1,201	8	493	5,946	105	108	.....	130	650
St. Ann's Church	232	9	75,426	127,950	61	15	30	859	180	265	250	180	....	2	....	....	....	2	4	800	10	1,000	4	1,203	1,000	461	548	200	2,097	9,871
Chaplains—Welfare, Randall's and Ward's Island, Hosp., Woodhaven, N. Y., and King's County Hospital, Brooklyn, N. Y.	593	68	58,183	105,006	13	4	6,934	82	133	40	750	17	....	....	....	....	....	14	15	4,267	1,269	3,565	5	325	1,200	.....	.....	189	.....	.....
Chaptico	159	1	21,500	27,000	42	2	60	60	95	.....	320	8	....	....	1	....	....	9	2	.....	.....	35	10	255	300	227	237	295	630	3,170
Fort Wadsworth—Mt. Manresa	.....	.....	1,956	4,400	....	.....	.....	40	.....	.....	9	1	....	....	43	....	....	....	....	.....	.....	.....	....	.....	.....	.....	.....	.....	.....	.....
Garrett Park	.....	.....	3,101	603	....	.....	70	60	.....	.....	31	39	....	....	....	....	....	1	2	.....	.....	220	2	75	54	.....	.....	.....	.....	.....
Georgetown University	47	8	31,634	65,751	8	.....	69	45	8	12	349	88	....	6	34	....	1	12	8	600	.....	335	8	1,476	500	.....	.....	.....	.....	.....
Georgetown—Holy Trinity Church	70	11	27,513	66,258	20	2	50	218	80	13	270	52	....	1	....	....	....	4	1	97	.....	174	5	295	1,243	209	292	97	785	3,288
Great Mills	48	2	9,030	9,100	12	2	18	80	61	.....	240	90	....	....	....	....	....	3	....	30	.....	65	5	227	430	83	87	110	450	2,240
Jersey City—Church, College and High School	88	11	109,761	130,746	50	3	33	168	144	.....	1,025	188	....	6	†60	4	2	12	3	105	7	791	7	1,215	3,375	245	294	130	675	2,825
La Plata and St. Thomas'	87	12	13,440	14,200	29	3	120	105	81	.....	263	.....	....	....	....	....	....	2	2	7	.....	381	4	490	110	92	102	260	410	2,050
Leonardtown	102	3	36,520	52,900	16	2	61	50	122	.....	306	162	....	....	....	....	....	9	1	95	3	185	11	530	142	166	204	200	750	3,225
Mission Band	98	98	238,887	568,931	....	102	.....	936	170	355	4,450	1,390	7	36	45	....	156	42	25	.....	.....	.....	....	.....	.....	.....	.....	.....	.....	.....
Mission Band—Italian Fathers	10	3	9,235	14,204	2	10	22	10	20	.....	438	345	....	8	5	....	19	6	13	7	.....	.....	....	.....	.....	.....	.....	.....	.....	.....
New York—St. Francis Xavier's Church and High School	75	20	91,794	218,942	66	3	129	100	19	14	1,128	600	....	17	29	....	....	13	9	475	.....	.....	8	1,390	4,585	170	180	32	550	2,190
St. Ignatius' Church and High Schools	201	38	126,402	290,000	272	15	159	185	93	216	722	134	....	12	29	....	....	18	16	300	.....	1,200	12	1,122	3,032	325	315	30	2,330	5,331
Fordham University	61	23	46,235	54,321	16	2	238	976	28	4	638	97	....	14	2	1	....	7	8	196	51	212	8	1,214	986	.....	.....	.....	.....	.....
Campion House	14	3	3,160	7,775	11	1	1	36	3	1	157	160	1	....	12	....	....	....	....	71	10	108	....	.....	.....	.....	.....	.....	.....	.....
Kohlmann Hall	1	1	7,715	8,750	....	.....	2	.....	.....	.....	203	37	....	3	6	....	....	....	4	30	.....	27	....	.....	.....	.....	.....	.....	.....	.....
Church of Nativity	234	3	23,000	60,400	78	11	43	1,600	425	417	500	80	....	2	....	....	....	10	4	10	.....	250	15	914	700	.....	.....	1,600	3,768	14,000
Philadelphia—Church, College and High School	164	23	141,335	114,637	45	12	551	214	13	.....	835	279	3	19	12	....	4	14	7	1,005	.....	1,067	7	1,448	6,492	400	400	.....	890	2,327
St. Joseph's Church	77	68	108,526	75,000	18	6	26	110	56	20	312	60	....	4	2	....	2	25	....	120	2	35	3	230	580	126	130	25	350	1,480
Poughkeepsie—St. Andrew-on-Hudson	111	13	74,533	116,089	4	3	820	79	17	55	1,612	236	....	11	5	10	50	21	19	1,660	62	3,886	....	.....	.....	.....	.....	30	.....	.....
Ridge	19	4	7,500	10,000	14	.....	22	80	48	.....	156	150	....	....	....	....	....	2	....	15	5	40	2	76	625	139	149	15	300	1,200
Washington—Church and High School	119	26	80,385	145,568	25	6	142	263	77	272	516	94	....	6	11	....	1	10	7	470	3	1,608	7	1,111	1,920	254	242	20	713	2,637
Wernersville	1	.....	9,471	53,615	....	.....	7	35	.....	.....	237	13	1	3	1	2	....	....	6	73	44	.....	....	.....	.....	.....	.....	93	.....	.....
Woodstock	124	30	43,205	45,825	12	5	68	143	27	1	482	111	1	20	2	....	2	2	4	130	6	162	1	45	130	.....	.....	50	67	373
Summa pro Provincia	3,133	549	1,649,529	2,784,068	893	228	10,147	7,829	2,087	1,859	18,064	5,056	16	194	351	20	240	287	174	12,363	3,475	21,871	148	16,366	65,500	3,002	3,288	3,604	16,158	61,024

* Laymen's Retreats, Manresa-on-Severn.

† Laymen's Retreats, Morristown, N. J.

FRUCTUS MINISTERII PHILIPPINAE MISSIONIS A Die 1a Julii 1934 Ad Diem 1am Julii 1935

	Baptizati	Haeret. Conv.	Confessiones	Communiones	Matrim. benedic.	Matrim. revalid.	Extrem. Unct.	Cateches.	Parati ad 1 Com.	Parati ad Confirm.	Exhortationes	Conciones	Exer. Spir. Sacerd.	Exer. Spir. Relig.	Exer. Spir. Laicis	Exer. Spir. Priv.	Missiones	Novenae	Tridua	Visit. Hospit.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foed. SS. Cordis.	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin. Num.
Ateneo	537	54	46,102	56,554	17	18	1,456	615	149	5	556	14	6	4	8	---	1	---	5	1,075	22	49	3	220	1,355	-----	-----	-----
San Jose Seminary	198	9	27,500	13,102	27	7	1,516	112	50	-----	305	27	9	3	23	7	2	1	---	710	13	81	12	60	8	-----	-----	-----
Novaliches Novitiate	220	1	5,769	10,575	1	24	5	20	355	-----	59	23	---	1	8	1	3	---	---	-----	-----	-----	---	-----	-----	-----	-----	-----
Cebu	18	-----	10,796	45,836	-----	2	8	123	76	72	53	-----	---	---	---	---	---	2	---	-----	-----	338	2	91	515	-----	-----	200
Culion	236	-----	31,470	-----	98	---	388	40	150	-----	148	50	---	---	---	1	---	---	1	-----	60	-----	3	770	2,000	-----	-----	-----
Mindano Mission																												
Ayala	325	20	8,525	9,005	41	---	115	104	153	300	111	140	---	---	---	---	---	---	---	8	33	162	12	-----	-----	-----	-----	-----
Baganga	314	-----	11,871	14,186	49	---	29	422	367	350	52	-----	---	---	---	---	---	---	---	-----	-----	-----	---	245	-----	200	178	458
Balingasag	828	-----	8,335	14,718	61	3	54	-----	387	-----	222	95	10	2	9	---	1	---	---	19	-----	35	9	2,120	671	50	85	-----
Butuan	1,326	-----	18,528	-----	148	8	51	420	650	-----	210	94	---	---	6	---	---	3	1	47	12	64	6	1,552	-----	417	304	200
Cabadbaran	710	25	10,019	12,059	97	4	25	60	97	-----	396	8	---	---	3	---	---	---	2	-----	-----	74	---	415	-----	114	124	8
Cagayan	544	15	10,189	56,037	43	7	40	100	150	200	78	5	---	1	---	---	1	4	3	350	-----	102	3	400	400	149	176	150
Caraga	600	-----	16,212	17,225	82	---	15	129	116	-----	253	15	---	2	11	---	---	---	---	-----	-----	29	7	850	14	14	82	792
Cateel	300	-----	4,950	-----	29	6	20	250	70	-----	110	12	---	---	1	---	---	8	---	-----	-----	115	---	40	-----	-----	-----	-----
Cotabato	1,352	---	4,450	14,560	112	---	82	-----	218	952	229	130	---	---	---	---	---	8	---	79	-----	7	2	150	-----	37	77	-----
Dansalan	129	10	3,227	6,958	32	---	12	-----	38	-----	10	80	---	---	---	---	---	2	2	30	-----	10	2	70	130	116	-----	380
Dapitan	1,056	-----	14,324	31,751	135	---	44	189	265	-----	106	82	---	---	5	---	---	---	---	-----	-----	-----	4	274	495	217	203	310
Davao	3,422	-----	14,249	24,278	264	30	130	828	259	-----	122	67	---	---	---	---	---	---	2	384	50	85	2	278	2	201	155	-----
Dipolog	1,005	-----	13,026	24,356	123	2	53	483	456	1,229	86	6	---	---	5	---	---	10	---	-----	1	75	4	304	403	185	415	-----
Iligan	1,133	12	13,210	27,000	160	12	77	96	536	-----	226	106	---	---	1	---	1	15	2	2	6	673	7	976	976	150	190	1,238
Jasaan	464	6	21,000	25,000	69	5	70	40	300	-----	135	25	---	---	1	---	---	7	1	10	-----	145	5	392	500	209	209	1,500
Jimenez	1,134	88	11,780	15,835	106	14	136	128	465	2,174	208	23	---	---	1	---	2	5	5	25	-----	160	6	492	425	222	275	345
Jolo	232	-----	5,336	12,330	62	---	15	250	150	43	165	8	---	---	---	---	---	---	---	95	-----	76	3	147	105	75	97	-----
Malaybalay	322	14	3,747	6,974	24	7	27	79	56	-----	68	17	---	---	2	---	2	3	4	174	27	41	5	220	50	30	31	62
Mercedes	-----	-----	-----	-----	-----	---	-----	-----	-----	-----	-----	-----	---	---	---	---	---	---	---	-----	-----	-----	---	-----	-----	-----	-----	-----
Misamis	987	100	7,000	14,000	110	10	80	5,000	500	2,000	52	52	---	---	---	---	---	3	1	-----	-----	95	5	405	300	112	103	8
Oroquieta	415	118	27,102	28,034	25	10	11	203	105	692	98	6	---	---	1	---	---	4	1	4	-----	25	3	275	280	147	125	4
Sumilao	595	6	1,700	9,000	28	4	11	175	25	-----	80	20	---	1	---	1	---	25	2	12	-----	25	3	145	275	155	165	5
Tagnipa	1,732	39	10,200	15,800	126	9	62	68	750	-----	132	67	---	---	2	---	---	---	1	70	6	35	3	125	320	319	411	17
Tagoloan	466	-----	8,010	14,662	35	9	70	-----	64	-----	70	5	---	---	1	---	---	---	1	-----	-----	70	3	256	180	116	128	694
Talisayan	1,065	-----	14,756	23,472	138	10	47	172	457	-----	179	6	---	---	---	---	---	5	3	-----	-----	6	---	545	-----	237	219	245
Tangub	1,927	7	4,476	400	144	5	69	75	466	3,460	105	25	---	---	---	---	---	---	---	1	1	10	4	150	90	92	97	60
Zamboanga	1,431	12	25,815	55,529	172	31	120	100	1,076	1,830	317	113	---	2	5	---	3	16	5	356	38	172	11	963	600	667	440	800
Grand Total—Philippine Mis.	24,023	536	413,674	599,236	2,568	237	4,838	10,281	8,956	13,307	4,941	1,321	25	16	93	10	16	121	42	3,451	269	2,759	129	12,930	10,094	4,231	4,289	7,476
Grand Total—Prov. and Mis.	27,156	1,083	2,063,203	3,383,304	3,461	465	14,985	18,110	11,043	15,166	23,005	6,377	41	210	444	30	256	408	216	15,814	3,644	24,660	277	29,296	75,594	7,233	7,577	11,080